Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

Library of the
UNION THEOLOGICAL SEMINARY
New York
SEP 20 1951

The Serviceman's Week-End Pass

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September 19, 1951

FROM COVER TO COVER

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READERS WRITE

Conference Site

In the editorial reprinted from the *Virginia Methodist Advocate* in ZIONS HERALD, July 11th, the implication is that the General Conference has been placed in San Francisco "at a cost of thousands of dollars extra" because it is not possible to have the conference meet in another more centrally located city, on account of our stand against segregation as to races. Doubtless this impression will be spread throughout the entire denomination because of this editorial.

It seems to me that ZIONS HERALD editor can render a very greatly needed service right now, by giving us all the facts as to why the General Conference is to go out to San Francisco. Was there any attempt to place the General Conference in Kansas City or Columbus, Ohio? Or in Atlantic City? Other conventions are held in these cities on a non-segregation basis. Was this refused by Columbus or Kansas City to the Methodist General Conference?

Let us have all sides, and let us know whether the matter of segregation was the determining factor in fixing the General Conference at San Francisco?

ELBERT M. CONOVER,
New York, N.Y.

Be Glad For More Trouble

In reply to Mrs. Burnham's "Homemaker's Corner" of Aug. 29th, I would say, a whole lot of us are 70 to 90 years old as the August 29th, "Home Maker's Corner" notes. We are simply the lucky ones. This seems obvious from a glance at the records back even to 1900. Then the United States total death rate yearly was 17 for each 1000 of us, while it's now less than 10. Improvement in Massachusetts is similar.

So it is true, as indicated in the column, that less trouble was of old taken to preserve health, but as a result less health was enjoyed.

The common drinking cup was very convenient for adults and children as shown. There were also many other common acts indicative of our disbelief in, or ignoring of, the then rather new idea that some germs cause some diseases.

Further, to show what care in prevention now saves in misery and death, here are five facts. They seem to prove how very valuable has been the home-makers' co-operation with official and voluntary health agencies.

(1) Tuberculosis in the U. S. then took some 200 lives yearly from each 100,000 of us instead of some 26 as in 1949 and even a few less in Massachusetts. Yet tuberculosis is still a big public health problem and the chief cause of all deaths in those aged 15 to 34 years.

(2) In Massachusetts there has not been even one case of small pox for twenty years, less six months. Yet vaccination was mentioned as a trouble. In the U. S. its deaths fell from 894 in 1900, and 2510 in 1902, to only 5 in 1948. Yet their trouble in saving all these lives and for disfigurements prevented, mothers are offered sympathy. Really, how very much they won for so little!

(3) Little white coffins, until well after 1900, were so much used that there was then current the saying, "It's more dangerous to be a child than a soldier." But, by taking such trouble as the column mentions, these infant deaths fell, per 1000 live births, in the United States, from over 99 in 1900, to only 32 in 1948. Again how much for how little!

(4) Whooping cough in the United States fell from 337 deaths per 100,000 of us in 1900, to but 7 in 1949.

(5) Finally comes diphtheria, that former heart-breaker of mothers, dropping in the U. S. from 1475 deaths in 1900, to only 44 deaths in 1949. In all of these Massachusetts has well done its share. (But in 1900 only a sixth of the states were in the U. S. Registration Area, whose vital statistics alone were then usable).

So while a little sympathy is perhaps all right, surely hearty congratulations are now due to the home-makers on their large share in health achievements.

ARTHUR J. STRAWSON,
Newtonville, Mass.

"Reverend"

Re your discussions about a minister being called Reverend, or even Revrund. What's the matter with these present day theological school graduates? Are they ashamed of the profession they have chosen, or has it been all of their own choosing? Haven't any of them "been chosen of the Lord?"

I'm only a "little old lady" whom these young men, so concerned with grammar, would probably think was too old-fashioned to continue living. But as I look at the world today I thank God that when I was a little child I was taught that a minister was very close to God and must always be treated with reverence, but not fear, because he represented the most loving father that ever was, and my own father was the "lovingest" person I knew.

I grew up in The Methodist Church and one of my most precious memories of some 70 years ago, was coming home from school to find the Methodist minister sitting on the kitchen steps eating doughnuts as my mother took them all hot, and smelling so good, from the pan. He loved my mother's doughnuts, came every week for three years on doughnut day, and I loved him.

Seriously it seems to me in my 80th year, that anything that can legitimately teach reverence for anything or anybody should be cultivated. If we can't reverence the clergy, what or whom can we revere?

BERTHA PEPPEARD,
BOSTON GLOBE.

Palestine Scholarships

The trustees of the New England Conference of The Methodist Church have custody of a legacy bequeathed under the will of Charles H. Stowell, late of Lowell, Massachusetts. The will provided in part that the income from the fund should be used to make it possible for ministers of the New England Conference to visit Palestine, the visit or trip to be confined to that country, with no other trip or side trip to be taken at the expense of the fund; no minister who has visited Palestine is eligible and the minister is to be between the ages of thirty-five and fifty-five years, and must have been a member of the New England Conference for at least three years immediately preceding the trip; he must have been engaged in active pastoral work during this three year period on a regular charge and must be in good health; this is not to be a trip of re-

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Church, State, And Freedom

GLENN L. ARCHER

THE QUESTION OF human freedom is the supreme question which the church and state have in mmon. Indeed, the crucial question in church-state ations in the world of today, centers around the inpretation and expression of freedom. Religious liberty the United States and throughout the world is conioned by what interpretation is given to human freem and what expression is made of it.

The real issue in this country is not whether we shall ld to communist totalitarianism—we are well aware its dangers to freedom and are prepared to resist em—but the chief single issue is whether we shall comomise with a clerical totalitarianism which parades as e only enemy of communism, and is now selfishly exoiting America's fear of communism with evil results freedom. In a time when contemporary events thrust is whole question into the focal point of church and ate concern, it is natural that we should concentrate our tention upon it.

A Glimpse of the World Picture

Brave, indeed, is the man who can look at today's newsper headlines without flinching. These headlines tell totalitarian forces on the march across the world, of mmunism engulfing Asia, of war in Korea, of Peronm in Argentina, of religious persecution in Spain and ortugal, and of large masses of humanity suffering from overty, ignorance, degradation, disease and persecution. r. John A. Mackay, president of Princeton Theological eminary, points to causes when he states, "In countries hich have come under the complete control of Roman ericalism or Soviet imperialism, countries such as Spain Romania, freedom is dead."

Regardless of time or place, the real reason for the clipse of freedom is the formation of a vacuum at the eart of liberty. In Russia, the vacuum began with the orruption of the Tzars. It continued as the communists ought fire with fire in an effort to survive and overcome e unjust rule of a decadent ruling class. In China, exloiting feudal war lords brought ruin to themselves and their people. History teaches that a starving, desperate eople will embrace any change that offers hope, however ight. It is a bit of irony that many who now complain f communism in China set the stage for it. In Italy, pain, Portugal, and in the Balkan states, the light of eligious liberty burns low for all except members of the tate church, and even for them economic liberty was ead until resurrected by aid from the United States. he church which boasts of control and dominance of a ation for centuries, which has crowned and deposed ings at will, and which is today the real voice in Italy, hard put to absolve itself of the responsibility for creatng a vacuum at the heart of liberty. Praying for peace n public, however commendable, does not alter the fact hat 10,000,000 citizens in Italy, the center of Roman atholicism, voted communist.

The same great American newspaper, *New York Times,* August 2, 1951, that tells of communist repressions in Indo-China relates the contents of a repressive pastoral letter issued by the Roman Bishops of Argentina, denying Catholics the right to vote for any candidate who favors church-state separation, and freedom of worship to all creeds. Cardinal Copello, who heads the hierarchy in Argentina, has been an ardent supporter of the Peron dictatorship.

IN CZECHOSLOVAKIA, Roman Catholics who supported the communist regime have been excommunicated by the Pope, and now Roman Catholic priests who have gone over to the communist side are "excommunicating" Vatican agents. This is not the first instance that the communists have copied from the church a technique for denying freedom to people.

Religious leaders are also grieved over reports of the denial of religious liberty in many other lands. A leading correspondent of the *New York Times* shocked Americans with a series of articles on Roman Catholic persecution of religious minorities in Spain. Colombia, a land once known for liberal and democratic policy, lies under a cloud as a state-favored church, constantly harasses Protestants in the smaller rural areas. Witness the situation in Argentina, where one of the world's outstanding newspapers, *La Prensa,* has been denied freedom of the press and closed down entirely, while other papers, *La Nacion,* are in danger of being closed.

A RELIGIOUS News Service dispatch tells of a fifty-year struggle to build a Protestant hospital in Naples, Italy, which ended in failure, it is charged, because a Roman Catholic mayor swore he would never sign a permit for any Protestant hospital. The very same week, the Roman Catholic lobby in Washington, aided by majority leader McCormack, secured the passage in the House of Depresentatives of a bill providing outright grants to denominational hospitals in the District of Columbia, with approximately $4,000,000 slated to be used for the construction of a new Roman Catholic hospital in the nation's capital.

I digress to say that I fear that all who take a complacent view of the allocation of public money for sectarian institutions are impairing their own liberties. Historians may record that the great tradition of a Protestant Southland died when their leaders signed the Hill-Burton hospital-aid bill. Today, religious liberty is being stifled under a mass of defective social welfare bills.

To a large extent, the world today credits the claim of the Roman Catholic Church that it is the the principal enemy of communism. But the Roman Catholic Church itself must share the blame for this monstrous evil of communism. Thoughtful scholars who have studied the origin of the evil have pointed out that at the time Marxist communism was born, the Roman church was con-

ventional and dead. The people, embittered and anguished by corrupt priests and politicians working under church-state union, had lost faith in the religion imposed upon them. John MacMurray states, "There would be nothing paradoxical in the discovery that a religion that had lost its faith in God must be overwhelmed by a faith which had rejected religion." The communists have found dialectical materialism an equivalent to deity, largely because the trappings of a pagan ceremonial church had obscured the real deity. I must observe that communism has made little progress in Protestant countries. An understanding of the history of communism should teach free Americans their paramount duty to live closer to God in order that they may keep their faith alive and strong.

What distresses me most concerning church-state relations in the United States, is the moral bankruptcy of both the state and the church. Emerging from this sad condition are forces—strong, mighty forces—which, in an effort to salvage lost prestige of both state and church, drive in the direction of the union of the two. Witness the close alliance of the Roman hierarchy and the corrupt city political machines; witness the lack of moral fibre in government officials who weakly yield to gamblers. Public apathy and moral breakdown are twin enemies of church-state separation. A spiritual church does not need state support. A moral state does not require its deeds to be sanctified by the church.

I have stated that the ocean of freedom that we once knew in the United States is at low tide. Let us examine the legal structure that guarantees this freedom and see whether practice accords with law. The legal basis for religious liberty is embodied in the First Amendment, which begins, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This amendment has always been interpreted by our highest court to have two meanings: (1) that there shall be no established or state church; and (2) that public funds shall not be used for sectarian interests. These two principles have been written into the constitutional law of virtually every state in the union, and time and again state courts have interpreted them to mean exactly what the Supreme Court of the United States has said they mean. As an extra precaution, a third safeguard has been set up by the passage of the Fourteenth Amendment in 1868. This amendment has been interpreted by the Supreme Court of the United States in a way to apply the First Amendment to all the states. Hence, it is perfectly clear that law prohibits the invasion of the domain of religious liberty.

But what do we find in practice? Those legal safeguards are increasingly flaunted. Here are facts: At least thirty-four states are disobeying the law, as some schools, public in legal structure, but parochial in fact, siphon off public funds running into the millions of dollars for the benefit of sectarian education. To heap insult upon injury, this money, in many cases, is paid to nuns and brothers, who, having taken a vow of poverty, are exempt from payment of income tax.

Dr. Willard E. Givens, executive director of the National Education Association, the leading organized body of public school educators in America, states that the wall between separation of church and state is crumbling at seven specific points, where the following violations occur: Transporting children in public buses to parochial schools; furnishing of textbooks at public expense to parochial schools; extending of public health services to children in attendance at parochial schools; furnishing of school lunches, paid for, in part or in full, out of public funds; supplying of surplus buildings and equipment, paid for out of public funds, to non-public institutions; permitting teachers in religious garb to teach in public schools and carry on what is in fact a parochial education at public expense; placing the entire cost of some parochial schools upon taxpayers, such as the recent case in North College Hill, Ohio.

During the time when I was associate director of legislation with the National Education Association, I was reminded frequently that federal aid to public schools had been defeated by the Roman Catholic hierarchy for twenty-five years. This powerful lobby has bottled up all federal aid-to-school bills, insisting that they must not be passed unless a ransom be paid to the vast Roman Catholic parochial system. So far, America has declined to pay that ransom on the federal level.

The law is violated in many other areas. I am informed that over seventy-two millions of dollars of the eighty-two millions appropriated under the Hospital Act have gone to Roman Catholic hospitals—hospitals which are admitted to be sectarian in character, and which dismiss non-Catholic doctors whose opinions on medicine oppose Canon Law.

Just before leaving Washington, I learned of the newest church effort to secure public funds, in the form of Senate Bill 349, the defense housing bill. Thanks to Congressman Graham A. Barden of North Carolina, and Tom Steed, of Oklahoma, the objectionable feature of this bill has been eliminated.

Dr. J. M. Dawson and I appeared before the Senate Committee of the District of Columbia and testified against HR 2094, a bill, which if passed, will allocate twelve million dollars currently, and forty million dollars eventually, to sectarian hospitals in Washington. Providence Hospital, a Roman Catholic institution, is to be the

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"There is no way to hold society together, or to put it together when it has fallen apart, except by the establishment of a private world of reality in the people who constitute it."

* * * *

"The Life of The Soul," by Samuel H. Miller, Harper and Brothers, N.Y.

The Importance Of The Individual

LYNN HAROLD HOUGH

THERE IS STARK tragedy in the life of the man who is completely lost in the hard and rushing vement of cruel events. He is picked up and tossed ut as a leaf is torn from its branch by a swift moving umn wind. Life ignores him and crushes him at last, f his personal identity had not the very least meaning. l while the situation is more quiet and less obviously t through with cruelty, there is a minor tragedy in life of the man who in peaceful days is simply lost he crowd. Life does not crush him. It simply passes by. He is scarcely considered even as a unit to be nted in making up the total number of the mass of n of which he is a part.

When one views the great pageant of history the large momentous action of masses of men dazzles the eye. e vast and sweeping movements engross attention. It asy to lose the sense of the individual. But life finds moral meaning at the point of the individual. In a se, the great moral discovery of the Old Testament to do with the determining relation of the individual ethical experience. It is recorded with a certain almost rwhelming emphasis by both Jeremiah and Ezekiel. n are feeling with a grim hopelessness that they are ght up in the awful bundle of their parents' evil doing. e fathers have eaten sour grapes and the children's th are set on edge. Men come into the world foreomed by their parents' sins. Right stoutly the proetic voices repudiate this dark pessimism. No more such things to be said in Israel. "All souls are mine" clares the divine voice. "The soul that sinneth — shall ." Every individual spirit stands alone in the presence God.

It is further clear when we inspect the matter carefully, t corporate experience is always the experience of iniduals. The Exile was one of the greatest of the corate experiences of Israel. But it was not a mass of tractions which went to Babylon. It was individual n and women and little children who were carried off o exile. And it is not an accident that the deep and fining sense of the individual comes to a new focus of rp awareness during the exile. It is individual men o cannot forget Jerusalem.

Social action may at first sight seem far from that emasis on the individual which we have made our theme. t there is no social process which is not carried out by dividuals. All social action is individual action. In mitive fashion this is illustrated by the stories of the dges in Israel. The social situation was utterly consed. The people were oppressed by tyrannous foes. And ce and again the whole situation was changed when a n arose full of the sense that he was divinely comssioned to save his people. It is always true that indidual thought and individual action is back of social ange.

Spiritual experience is always an experience of indiduals. The supreme Old Testament story of spiritual experience is the mighty book of Job. The whole world of this ancient sheik falls about his head. One calamity after another overwhelms him. But in all this he fights for his faith in God. His honesty is so overwhelming that it completely shocks his friends. He cannot tell lies to himself, or about himself, even to secure the favor of the mighty ruler of men. He battles his way through doubt and fear and agony, and when God speaks, it is with complete and devoted friendliness. The conventional men who had been shocked by the honesty of Job are only restored to the divine favor when he prays for them. And in his vision of God — an individual man who could say: "I had heard of thee by the hearing of the ear; but now mine eye seeth thee." — Job is completely satisfied.

THERE IS ALWAYS the quest for a good man. Especially in evil days, God is always seeking for a man of right purposes and right actions whom he can use. The decadent period in ninth century Israel, when Elijah appeared, is a case in point. The brilliant and socially impressive Jezebel, and the able and forceful Ahab, who have everything but true character and loyalty to the true faith, are triumphantly leading Israel astray. God finds a man — Elijah. And what a man he is!

In one supreme instance God provided an individual man for the meeting of the need of the world. God's man is the God Man. All that God is in loving kindness is made available to men in Jesus Christ. Here the ages meet. And it is important to see that they meet, not with the announcement of a principle, but with the coming of a person. "See the Christ stand!" God could become completely articulate for men only with the coming to men of his son. Looking into his eyes, hearing his voice, beholding his deeds, men felt truly that they actually met God in human life. His deed upon the cross was the deed of an individual man who was God alive among human kind.

It is the company of individual men who have spoken for God in the name of Christ who have constituted the royal line of Christian preachers. They are the members of the order of the living voice. Whether you are listening to the preaching of Paul, of Chrysostom, of Luther, of John Knox, of Wesley, or of General William Booth, it is always the individual man made into a voice for God.

Whatever the state of society God is always seeking for individual men. Through the highways of every city and countryside he is seeking a man who will do justly and seek the truth. And so it comes to pass that every man has an opportunity to become one of God's men. With God no man is lost in the crowd. With God no man is caught in the clutter of circumstance. Each man stands out infinitely priceless in the presence of God, called by the master of life to be his own servant and friend.

ZIONS HERALD

Published by the Boston Wesleyan Association

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Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918. Telephone Boston KE 6-5160.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their localities.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIX Boston, September 19, 1952 NUMBER 38

Despite Its Sub-Title

Most people when they see a book of sermons, look at it respectfully, but pass on to something that looks more interesting. Our friend Dr. Frederick M. Meek, minister of Boston's famed Old South Church, has just produced a volume of sermons which, we confidently predict, will prove itself to be an exception to the rule. The title of the book is excellent, "Monday to Friday Is not Enough," * but the publishers put on a sub-title which reads, "Sermons. . . . etc."

Bishop Lewis O. Hartman, a former editor of ZIONS HERALD has, on page 14 of this issue, written an excellent review of Dr. Meek's book, but we wanted to add our few words of editorial comment too.

Dr. Meek may be accused of being too sure of God by some reviewers, but if he is thus accused, we believe that it will be a great compliment. The book speaks to laymen who are honestly seeking answers to the mass-mindedness of our day. The thesis of it is quite simple: if your life is hounded by the *musts* of earning a living, and Friday to Monday is simply a time to get away from it all, then you need something, and you need it badly. Dr. Meek's answers are realistic and delightfully simple. There is no doubt in Dr. Meek's mind about how a Christian should live in this changing world, or how to look at the place of man in economic and social order that tends to classify man as a "passerby." As you go through th pages of the book you soon find that you are noddin in agreement, but more important than that, you wi find yourself doing some thinking of your *own* and that's the best part of it!

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* "Monday to Friday Is not Enough," Frederick M Meek, Oxford University Press, N. Y. Price $3.00.

Civilians In Military Dress

Another gambler's paradise was reported last wee by *The Boston Traveler* at one of our nearby Arm camps. The matter will not be hushed up so far a the *Traveller* is concerned, but obvious attempts ar being made by the Army to forget the whole busines "Just a litle bit of gambling," one of their spokesme recently said, and the whole innuendo of the discus sion is to charge it up to "boys will be boys."

This all brings to mind the fact that on Worl Communion Sunday, Methodists will be asked for special offering to support, in part, the work of ou chaplains serving the armed forces. While our gov ernment supplies far more than it did in past wars fo the work of the chaplains, there still are countless ser vices which are not provided, and the chaplains hav a right to expect their fellow churchmen to give gen erously to support their work. One-fourth of that of fering goes to the work of the chaplains, and one fourth to their programs of camp activities. We are sending some of our finest ministers into the chap laincy, and the work they are doing is of the highest order. Many of these men have left their pastorates and are saying that in all probability they will spend the rest of their ministry in military uniforms. They are called upon to build the spiritual life of the young men and women in our armed forces. They have difficult tasks: they see how easy it is for a young person in uniform to deteriorate; they work with people who are under strict military discipline, and their ministry to those people comes during those few hours when they are "off duty, relaxed, or ready to tear up the town!" In a few instances, these chaplains are in actual combat areas, and there they are dealing with tremendous tension, and are under constant danger. Chaplains cannot be content with the cliche to the effect that "there are no atheists in foxholes," but rather, they must carry out a ministry to these civilians in military dress that will retain the Christian concept of the worth and dignity of the individual. Chaplains cannot depend upon crisis for

means of impressive work, nor can they develop a kind of mass-minded religion that leans upon the regimented atmosphere of military life.

The other half of the World Communion Sunday offering goes to the work of relief and rehabilitation carried on by our Methodist Committee for Overseas Relief in meeting emergency needs among refugees and displaced persons who go to our foreign mission stations for help. Certainly with the plight of the millions of hapless persons so well known, churchmen need no persuasion to give generously to do what we can to carry out Christian responsibility in relief for these people. Our MCOR has not attached sectarianism to this relief program, but has worked through existing agencies and other church groups already at work among these victims of our warring world. We are not in any game of competition in this matter of relief, but rather, through MCOR, Methodists are giving their money, to do in the most efficient manner possible, what must be done.

Your church may not be observing World Communion Sunday on October 7th, but on whatever Sunday it is to be observed, make your gift as generous as possible.

Money Changers In The Temple

From the earliest days of organized religion, there have been those who would perpetrate nefarious schemes behind the respectable facade of the temple. Jesus dealt with unscrupulous money-changers in a quite final way: he drove them out. Apparently the problem is still with us, and modern churchmen are beset by easy money experts, appeals, and even door-box robbers of all sorts, sizes and descriptions.

One of our New England parishes was recently set upon by a commercial advertising outfit, and a group of the church signed a terribly unfair contract which resulted in what the pastor mildly called "an unpleasant experience." He has urged ZIONS HERALD to suggest to its readers that church groups should do well to counsel with their pastor before signing any contract for money raising which would involve the name or financial credit of the church. "It is well," he says, "to be sure of the character of the personnel representing the firm while in your community." Of course, fast talking representatives of some of these modern money-changers have succeeded in hoodwinking many pastors, too, and so we might add that before anybody in any parish signs any contract, the Better Business Bureau, Chamber of Commerce, or some other agency should also be checked before walking blindly into these experiences.

Churchmen are supposed to be easy marks. Few parsonages escape regular visits from those who seek funds: some are honest appeals, but many are not. We must not be foolish in dealing with these appeals; we must assume honesty until we are sure that it is not honest. In general, the giving of money is unwise if the person receiving it is not known. He may be an alcoholic, or a chronic panhandler who will be harmed more than helped by misguided kindness. (When this editor was a student at Boston University School of Theology, he panhandled $19.35 in one hour on Boston Common to see how easy the process worked. In self defense, he must record that he gave the money to Morgan Memorial after the experiment!)

Money-changers have long since learned that some churches provide excellent places for big time gambling. We know a church in Boston where, because of recent anti-lottery legislation, a $5,000 weekly pool has been broken up and the church is in desperate straits trying to find ways and means of financing its gigantic building program. Blanket clubs, and other "gentle forms" of gambling are more usual in many of our churches than perhaps the $5,000 pool, but we can rest assured that the money-changers are just as happy about the little gambling as they are about the big stakes: the percentage of gain is identical in both.

Then there is the commercial outfit that has a product which is so inferior that it can't be sold in the regular market, and so they turn to the good ladies of the churches to peddle the product. Even some meetings of church groups have been turned over to brush salesmen, kitchenware dealers, and a host of others, who sell their pots and brushes and give the church a small commission of the sales. We heard recently of a fine lady who had just moved to a town and was invited to a meeting in the church, only to find herself attending a kitchenware party where a crude and demanding saleswoman held forth for the entire evening until she had embarrassed everybody into buying her products. The lady in question decided that if that was the nature of the church, she would seek spiritual solace elsewhere.

Certainly it should not be difficult for churches to arrive at standards of judgement for ways and means of raising funds. No matter to what purpose funds are to be devoted, the means of raising them must be as worthy as the cause.

Can We Pioneer For God?

CHARLES M. McCONNELL

Church School Lesson For October 7th.

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GENESIS 12:1-9. 13:14-17.

One of God's Pioneers

When Abram left Haran, he became a pioneer for God. He was the son of Terah, head of a large family which grew up in Ur among the Chaldees. Abram did not share the pagan beliefs of his own people, so after the death of Terah, his father, he gathered his family and kinsfolk together and went far from Haran to seek a new and better country. He was inspired by a new belief — that there is only one God.

We are far from Abram and Haran, but we too are surrounded by pagan gods and idolatry. There are people in our midst who worship strange gods and Mars is one of the foremost deities of our world. Last week the Congress of this nation voted a sixty-seven billion dollar national budget for defense to be spent in a race for armaments and deadly weapons. We worship Mars as the god of our survival when we might well give God his just devotion, as the God of our salvation. The "better country" of peace lies far ahead; only the hardy pioneers of the spirit will reach it. And it is even harzardous to advocate peace of any kind at this time in the United States. Nobody wins in an armament race.

"Get thee Out"

The words of God to Abram were harsh and rugged. Now the Lord had said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy fathers house, unto the land that I will show thee." This bold command was something that must have shaken even Abram as he contemplated moving from his old and well established homeland.

We do most of our pioneering in an arm chair or by the brave expenditure of words in an atmosphere of agreement. I have heard some mighty words of courage and deep conviction spoken in meetings where everyone was agreed that progress and change were necessary to survival. The really courageous stand to take in such an atmosphere would be one of conservative caution. There are times when it requires real courage to be cautious. Anyone in the tribe of Abram who refused to move out with him would have been branded as an obstructionist.

What we need to do today is to move out of some of our long established and conservative positions into a forward, exposed, and radical situation where something may be done to save the Christian church from inertia and dry rot. It is pitiful to see what is happening in many places along the Christian front today. There are millions of Methodists who are trembling in their shoes lest they be considered radical or pink. There is a color which we should avoid at all costs. It is a dull battleship gray which in the mind is neutral, indecisive, and ver near to a cypher with the rim rubbed out.

Only half the story of Abram has been told and h pioneering is not impressive until we consider what h got in return for moving out of Haran. It was wha Abram and his part of the race found for themselves an for us when they moved out of Haran that really count They did finally reach the promised land and out of thei struggles came Judaism and the Christian faith.

"Pioneers, O Pioneers"

It was Walt Whitman who once shouted these lines t a very drab and conservative world: — "Conquering, gold ing, daring, venturing as we go the unknown ways, Pio neers, O Pioneers."

Whether we know it or not we are living in one of th world's most pioneering periods. Every day witnesse some new venture of faith in a method of making some thing, inventing some new weapon or discovering som miracle drug or process of surgery.

When we turn to international affairs we are in th midst of an effort to make a vast and complicated world system of government stand up. The obstructionists are losing the battle on every front and every casualty on the Korean front is a witness of the cost of human progress out of some Haran of provincialism and township-mindedness. We have moved out from our national boundaries on a grand scale and are on our way. What a time the historians will have in summing up the pioneering of this vast day.

On the religious front we still have the laggards who whine for the old fleshpots and sing "The Old Time Religion — It is good enough for me." Much of it was not even good enough for our parents and anyone who calls Christianity old time is reading the wrong testament. It was Jesus Christ who blazed a new pathway across iron curtains and into new fields of service.

When we consider communism as a world force and as a challenge to Christianity we need to understand that it is not new, or something progressive. It came out of the centuries of human exploitation and is a tool for dictators who are trying to fasten chains on the very people it professes to set free.

"Pioneers, O Pioneers:" where are you today in this effort to combat communism? Are you calling every real, Christian, progressive person a communist or a Red? If you are falling into this trap set by communists you are surely following the party line ignorantly.

A man who has given a lifetime of service to peace and international good will told a church full of preachers the other night, this hard obvious truth: — "If the Russian politburo moved into Washington tomorrow, the first thing it would do would be to call every progressive a communist, put a ban on the pulpit, and tell the preachers they should stick to their ritual and let the church be the church."

Variety Unlimited

D. STEWART PATTERSON

HE OLD NURSERY rhyme, "Butcher, baker, candlestick maker," has a modern version in the lives he 521 Methodist chaplains serving with the Army, y, Air Force, veterans hospitals, Federal and state tutions. They may well say: "Missionary, Preacher, ngelist, Teacher." In fact, they could add another or two and include: "Circuit Rider, Pastor, Administrator, Counseller." Any of our chaplains may be or all of these, for the duties and situations they are of endless variety.

or example, "Missionary:" While not endeavoring ny way to replace the missionaries in the field, our plains have been able to assist them, and in many le areas, have been able to conserve something of missionary program, especially relief work. For mple, in Korea, Chaplain Howell G. Guin (Detroit nference) on duty with the Fifth Air Force, writes Methodist Commission on Chaplains: "During the month, 5,000 pounds of clothing were distributed the needy people of Korea through my office. The at needs and suffering of many thousands of home- Korean old people and small children are almost believable. I saw the results of the war in Europe for months during combat, but it was nil as compared to human suffering that has been inflicted upon the inent victims here."

Chaplain Robert D. Coward (Wyoming Conference) tes: "A Korean Protestant service has been established for the indigenous personnel working on this base. one service I gave the message with an interpreter; other speakers were Korean Protestants from a near- Korean Methodist church. The Korean Houseboy orus sang at our quonset chapel dedication service, d rendered a group of their Korean songs one night the outdoor theater. . . ."

ROM THE ISOLATED Azore Islands, Chaplain Marion L. Nelson (North Texas Conference) rts that the American military personnel on the island re asked to make contributions to purchase shoes for haned Portuguese children. "Some $550.00 was raised, d shoes purchased, in the United States for delivery road. Also an offering was taken in both Catholic d Protestant chapel services for the Home for the Aged. out $120.00 was given for use in repairs to the home."

Then "Preacher:" One who faces more high ranking officers than almost any other chaplain in the Army, aplain Robert M. Homiston (Southern California-izona Conference) now on duty as post chaplain, Fort yer, Virginia, just across the Potomac River from ashington says: "It takes a life time of hard preparan to produce good preaching. One must never stop eparing. There was a time when we may have unrestimated the value of preaching to men in the mili-y, but not now. Preaching is one of the most imrtant phases of a chaplain's work. Sunday after Sunday our top Army leaders are here in chapel. I feel a responsibility of endeavoring to shape the spiritual thinking of these men who later will shape the destiny of the world." For all Methodist chaplains on duty in 1950, the record was 17,922 preaching services, with a total attendance of 1,490,762.

"Evangelist:" Outstanding is the record of Chaplain N. Boyd (North Arkansas Conference) on duty with the Air Force. While at Lackland Air Force Base, Texas, in 1950, Chaplain Boyd reported 188 baptisms and 210 professions of faith.

Rivaling this record was that of Chaplain Elmer P. Gibson (Delaware Conference) serving with the Army at Ft. Dix, New Jersey. For 1950, he reported 99 baptisms and 201 professions of faith.

From his experience in the Navy, Chaplain John E. Zoller (California-Nevada Conference) writes: "There is a definite place for evangelism among people in the service. Not a highly-charged emotional approach, but a sane, intelligent presentation of the challenge of the Christian life. The men, both enlisted and officers, respond."

BELIEVING THAT re-dedication is important, and that conversion is still a valid and necessary Christian experience, Chaplain John R. Esais (Baltimore Conference) now serving as chaplain in the Veterans Hospital, Chamblee, Georgia, reported 357 "re-dedications and conversions" during 1950. To those who would be prone to question the depth of experience of patients in hospitals at time of crises, Chaplain Esaias is joined with the other hospital chaplains in replying: "Whether at the end of life, or at the beginning, a genuine Christian experience is not to be discounted. I have seen these men make their decisions and I know that their experiences were genuine."

"Teachers:" In all branches of the military service, there is a definite, and recognized effort made to carry out, under the direction of the chaplains, a well rounded program of religious education.

With few exceptions, there is on every Air Force Base at least one building set aside for teaching. It is usually well-equipped and staffed with volunteer teachers and officers from among military personnel, and dependents who are carrying out well-planned programs.

From the Army, Chaplain Wilber K. Anderson (North Carolina Conference) now serving as Post Chaplain, Fort Monroe, Virginia, writes of his program: "The Sunday School has an average of 165-175, which represents at least 74 per cent of the children living on the post. We now have ten rooms, four pianos, 16 bulletin boards, 16 blackboards. We are now preparing for a daily vacation church school."

In far contrast to this is an example of a chaplain, who under the most adverse conditions and in combat, gave time to religious study and instruction among his men. Writing from Korea, Chaplain Thomas E. Adams, Jr.

(Ohio Conference) on duty with the Air Force, says: "I have developed a program of Bible study for Sunday evenings with discussion groups on other evenings of the week. This is a field operation in tents with mud, rain, sun, and steam. The men are very interested and responsive. The discussions are lively and interesting. These are seasoned and mature men, and their interest is not so much in finding a faith as in enlarging one. Queries are direct and of immediate concern."

Here again a full story needs to be written concerning a very vital part of our Chaplains' work.

So goes the story of Methodist chaplains, and through them the church's ministry to youth and older men and women beyond the bounds of the local parish. These ministers of the church need assistance in the work of the chaplaincy. Our members and constituents have a rightful claim on the church wherever they may be. And The Methodist Church has a responsibility for a proportionate share of the religious ministry which should be made available to all men and women in the armed services, veterans hospitals, and in Federal and state institutions. Therefore the General Conference has established Th Methodist Commission on Chaplains and placed upo it the responsibility of assisting and maintaining co tacts with our chaplains wherever they may be assigne Morever, the commission assists them in their spiritu ministry by providing religious literature and supplies n furnished by the government; and in giving counsel an guidance to the chaplains themselves.

The Commission on Chaplains is one of the thre agencies receiving its support from the Fellowship o Suffering and Service. World Communion Sunda October 7th, this year, has been officially designated as time when all Methodist churches are asked to take special offering. It will be divided: one-fourth to th Commission on Chaplains; one-fourth to the Committe on Camp Activities; and one-half to the Committee o Overseas Relief.

All of these are causes which greatly need the generou support of all Methodists. The agencies are engagd i a fellowship of relieving suffering and of rendering ur gently needed spiritual service.

The Nature Of The Rural Community

CHARLES M. McCONNELL

There are few more confusing or baffling words now being used by the sons and daughters of men, than the word *community*. It may mean anything from a kind of silverware to a Russian communal group. When you try to define it in general you get caught in some sociological word trap or jargon of confusing words adding up to some kind of concept. Shorn of its verbal plumage the word as we use it in this discussion, means a group of people who know each other fairly well and live in a geographic allocation or home place, neighborhood, village or town. Qualify this place by the word rural and you have what we call a town-country community. It is within this local area that the church chiefly operates. We aim to handle the why and how of Christianizing the rural community as we proceed.

In the order of creation nature appeared on the earthly scene before man. The land and the animals and the vegetation came along early and as far as we know man had something in the way of nature to begin with. Ever since the dawn of creation's process man has been a willing or a reluctant worker with God in the creative process. The land under man's feet and the things which grow naturally or under cultivation form the physical basis of the rural community. And we may add that it is the basis of all human life. It is the view point of the Christian church that all of nature is God's gift to man as a steward.

IT IS NOW possible through scientific methods to save the soil and its covering of forest and vegetation. We have the skill but not the will. The church has to raise up taboos and create a conscience on the part of man as he handles God's resources. We must now include the abuse of the land and its resources as a sin and observe Lowdermilk's eleventh commandment touching the proper use of land. We need forgiveness for the gullies we have made and the erosion we have caused.

Because some former generation, versed in theology but with no will to conserve the soil, skinned the timber tore the hide off the land and quickened the run off of rainfall, we get dust bowls and a billion dollar flood today.

There is a human community made up of folks living in a rural geographical area. The fact that they live under more or less enforced intimacy does not make a group of people a community. It does not even mean they are good. They have the possibility of becoming good or bad.

WE MUST PAUSE and mention the power and possibility of this local, face to face, primary contact community. It is the oldest and most creative group ever formed by the sons of men. We are now discovering the value of this group and a new day is dawning for the small unit of people. The rise and growth of cities has all but wiped out the small group, and minimized its value almost zero. It is our firm belief and deep conviction that in this small rural group the Christian church and the human race will find its richest returns for efforts made along sociological and theological lines.

If we are to save our society and make a world fit for man's dwelling place we will have to use the scant margin for error left for us. Man is now obsolete in his own world scientifically geared to his own salvation or extinction. The game is well along toward its close, the bases are loaded, the score tied, and a hit, a wild pitch or an error will decide the game in many aspects of our living.

his is the great hour for the Christian church in the l community. As Edna St. Vincent Millay writes in darkest hours of 1944, "Let us thank God that it is who in this vast hour, most ardent and most grave ll man's history, the great occasion calls." Calls us o *what* is the real question we are here to answer. We e come a long way and we have come at a great cost urselves and to others. We must find the answer why how?

irst of all, we must raise the estimate that the church the world places upon the church in the rural comnity. We have dallied with the idea that rural church poor country relative living in the sticks long enough. e stigma of the rural ministry, and the church will e to repent in sack-cloth and ashes for this sin — will aken off as soon as rural people take it off. We have epted our low rating and we alone can raise the rate. u get ministers to serve any place that people regard hopeless and of no value.

VE MUST QUICKLY learn the lesson that man's personal salvation here and hereafter is not achiev- in a vacuum or alone. Jesus told us to love the Lord h all our hearts, minds and souls and added — and ur neighbor as thyself. He also made human love as sign of discipleship. It is the role of the church to ach and practice this kind of community life. "The es of heaven are closed to him who comes alone, save e soul and it shall save your own."

The church can become the beloved community. "Be- ld how these Christians love one another," was the dict of the bystanders who observed the behavior of early Christians.

There is a little country church somewhere in which ws have been almost continuous. Now one faction sits one side of the church and takes communion in such loor design that you may take the sacraments without ving to contact or speak to your hated neighbors. What travesty on any communion. The most common sin a rural church or community is feuding. I have seen ral churches which look like a flock of chickens whose thers have been picked off. Something lacking in the et is the cause. The local church may become a Chris- n community if it so desires, and will get close enough gether in purpose and membership, that the members n disagree without a row.

THE CHURCH must learn to serve an area instead of a select group. The community-minded church ill not need much of a membership list. The ministry a church to an area has long been practiced by many ral churches. Everything within a community lies ithin the church's ministry. This means that the local urches of one denomination or many, in village and en country, will have to co-operate for the creation of Christian community.

This brings us to that baffling question of interdenom- ational efforts. On the local rural field this problem is ing worked out under many patterns. Only on the cal field can we have real church co-operation. If we do t go as crusaders for the total gospel applied to all of the community's problems we will fail. Let us measure the total task of community building and then take our share and more, and escape the charge of faction of ministry, exclusiveness or divisive force. There is no distinctive Methodist gospel unless we add some un-Christian elements to it. And the same applies to every church.

What are we going to do about co-operating with churches which will not co-operate? There are communities in which churches have learned to co-operate either through necessity or of their own free will.

"And the life everlasting." We come to a phase of community which is strangely absent from the church's program except on Easter and at funerals. There is in the towns and villages which go to make up rural America a burial ground. It has been called the churchyard or cemetery. There is a community which is ever present to remind people that it is appointed to a person once to die; or as a great philosopher once said, "The death rate is still one apiece for us all."

IN THE INTIMACY of rural community life, a funeral is more than a service. It is an event of great human significance, that one whose life has been known and read by everyone has passed on and has left a lonesome place against the sky. Then we have to learn how to adjust our lives to the abiding and continual subtractions of death. Have we a message to a community other than one for this local time and space? The language and liturgy of the church as well as its hymns are crowded with what we lightly call other worldliness. It is the Christian hope that we may join for the local community which Jesus set for the community on earth — "thy will be done, on earth as it is in heaven." This is the community which gives purpose and meaning to the blessed community here. "And they went on together." Catholic.

The one final word that must be spoken about community is *power*. We stand weak and powerless before the divided local communities bent on selfishness and sin, prejudiced, at war with one another, wrangling over the garments of Jesus Christ like Roman soldiers at the foot of the Cross. We face a grim fight for survival. We know what to do. We have enough know-how and we can get people willing to attempt the job. What is lacking? We have nine million Methodists in our bag of marbles. We have a way of holding them together in a great organization down to the last tiny unit of a dozen members somewhere in a rural church at the end of a road which runs out and stops. It is the power to create a redemptive community that we so sorely lack at this hour. And strangely enough it comes through a creative, give and take, co-operative group dedicated to Jesus Christ and to the total welfare of the group.

You will find it described in the closing verses of the second chapter of the Book of Acts. It was the community Jesus Christ gave his gospel to take to the ends of the earth. But they did not get the power to take it until they had become a unified, creative, dedicated group willing to live and die for their little band. To them he handed the torch of Christian fellowship. Are we fit to take it from that long line of Christian communicants who have kept the faith until now?

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New York

Washington Diary — August 1951

SAMUEL W. IRWIN

It would be a delight if one could write in golden words of the deeds of the 82nd Congress of the U. S. to this date and of the masterful leadership of the chief executive, but one just can't. It has been instead, an unusually wobbly setup generally. Nearly seven months of the 82nd Congress elapsed before any satisfactory work was done, — no appropriations were made and no legislation prepared. The big wheels ran by faith and current bills were paid by the grace of advance drafts.

There were, to be sure, long hearings by committees like the Foreign Relations and Armed Services investigation of the General Macarthur recall. But that only thinned down the regular Senate attendance and took the spot-light for months. Nothing extraordinary came of it, — only first, the capable chairman Senator Russell's statement recently that no report is necessary further than what everyone already knows, and second, a wide ranging dissident statement by a small Republican group, — a sort of review that runs from President Truman's incapacity in general through malice toward everything about the secretary of state, devotion to Chiang's army on Formosa, down to their vision of some dark-dispelling Aurora Borealis that was missed by not following Macarthur, but hardly a word about the right of the president to ask the general's recall. The one effective good that came out of the rumpus perhaps, was the notification to all aggressors that the great U. S. was not divided in its purpose to seek enduring peace for the world.

About defense controls and the battle against inflation, not much can be announced perhaps, except that we are worse off now than ever. In spite of excellent organization under Charles E. Wilson, Eric Johnston, and Michael DiSalle, and their appeals for price control, control has petered down to a surrender to a congressional alliance evidently bent on serving other interests than those of the consumer. Action on controls has been so disastrously delayed by the administration, while the build-up against them was so ugly and confident, that we get this fiasco, (Wilson declares that "the Capehart amendment creates an administrative mess.") The top control men, both Republicans, have been vilified in the bargain. Even Walcott, (R. Mich.) could assert. "The position of the Republicans by being badly misrepresented to the country by bureaucrats," (Wilson and Johnson) nailing it with "I very definitely had them in mind." In place of restraints upon what seems an unsavory type of greed we are offered "Hyacinths for the Soul."

Toward the Light

Besides all this, life for Uncle Sam is not too comfortable these days, — not on account of wars, real or dangerously prospective alone, but through troublesome evil doers. Unwittingly did we cast out prohibition and in a sort of self-satisfied moral lapse we left the house open to every kind of wandering demon. The government, now, (after our nearly twenty years of drunken possession) is out to clean up a little. Sleuthing committees are on the round-up to stem if possible the dam-break of repeal. They have found, so far, most of the racketeers to be the same men who violated the laws under prohibition and ran the mash for the talk tive women who had urged the law vio tions, and the other sophisticates who want only noblest temperance, but who defam and destroyed a nation's effort at real briety. But again a genuine stir is on.

Our nearest and most comfortable (up now) racketeer neighbor in Maryland (ju outside the D. C. line) has a show-pla house and garden, a farm with racing hors and all, up to half a million dollars, wi points elsewhere. He bails out his numb runners, pays their lawyers secretly, emplo an auditor who testifies of no knowledge what any of the book entries might indicat He carries a "Good Will" account of 10,00 dollars that includes 500 dollars worth turkeys for his friends, flowers for his love ones, contributions to churches and the lik and all deducted as "operation expenses." (His secretary could not identify any of th churches.) Our Maryland neighbor is no answering questions before a grand jury i D. C. The Kefauver Senate Crime Investi gation has swung swift and wide till heap of "preditory louts" litter the American scen There is encouragement that a clean-up i within our reach. Perhaps a militant Pro estant Church alone could do it in one sea son. Hercules cleaned old King Augeu lay-out in a day. He turned a clean rive into it.

That St. Lawrence Seaway

For more than a century men have talke of a great open waterway from the Atlanti Ocean inward to Lake Superior, 600 fee above. A dozen resolutions have recentl been laid before Congress that the U. S. tak up the task with Canada of realizing th project. The chiefs of staff urge it as a na tional security measure and Defence Mobi lizer, Charles E. Wilson, declares it essentia to any war effort. Opposition comes from utilities and rail roads of the East; one from fear of cut returns in ore and grain trans portation, the other forseeing perhaps that New England factories would hook up with St. Lawrence power at greatly reduced rates. Supporters of the project contend that to deepen the run through the St. Lawrence Rapids area to 27 ft. would take in up to 90 per cent of present day liners such as now come into Baltimore, and that the expense of building and operation would be self-liquidating. President Truman holds "There never was a project in the history of our country more badly needed." As this is written, Senator Aikens (R. Vt.) and Senator Moody (D. Mich.) are driving to place the seaway as a rider to the Foreign Aid Bill.

Managing a Mammoth

There is a Titanotherium swung up in our Smithsonian Institution here in Washington, — a dreadful looking monster. But there appears a reassuring statement concerning it: — "It is a gigantic, extinct perissodactyl from the Oligocene of North America." Now, eras are like moving screens

ZIONS HERALD 125 YEARS AGO

September 20, 1826

Old Age. — A man of the name of Golzow died lately at the harbor of St. Peter and St. Paul, in Kamtschamchatka, at the age of 123 years, having been born in the reign of Peter I. He had survived the ascension of ten Russian sovereigns.

* * * *

Grasshoppers. — A correspondent informs us that in the town of Poultney, and a considerable extent around, the ravages of these destructive insects is truly alarming. Whole fields of hay have been mowed after every leaf had been destroyed, leaving nothing but the stalk or straw. Cabbages are entirely divested of their leaves, and other garden vegetables are destroyed. — Apple trees in some places are entirely leafless, and even apples are eaten by them.

The corn is greatly damaged — the distresses of the farmer must be severe. It is said that good cows are sold in some parts of Washington county, from 3 to 5 dollars; the drought and grasshoppers have destroyed the grass.

* * * *

Coffee. The French have long been famous for good coffee, and a kind of mystery has been attached to their superiority in the preparation of this useful beverage. The whole of the mystery consists in the coffee being always recently roasted, and a sufficient quantity of it being used. In France the grocers roast their coffee every day. Here it has been frequently roasted as long as six months before it is used. In France, for two persons, two ounces of coffee are put into a pot. In England, generally speaking, an ounce is made to serve three or four persons.

* * * *

Musquitoes. — Oil of Pennyroyal diluted with water and rubbed over the hands and face will preserve them from the bite of Musquitoes, *Probatum est.*

ewhat, and that era has passed. But an-
r terrifying beast (invented altogether by
Russians they say) in the affairs of the
ld, confronts us. Perhaps, besides ut-
t caution top-flight wisdom and utter
liness of defence, — perhaps, if we in
hour should produce a more creditable
lern life in our democracy, that all the
ly of the earth could see and understand,
screen might happily slide again. We've
arguing this Titanotherium, sending
sages, threatening to get tough with it,
baring to bomb it, hating it, getting bit-
by it, calling it insulting names, and hea-
must be aware by now how terrible it
But it is swung up there on the wall of
present era and evidently our threats and
matums, and our real desires and hopes,
not getting across to it.

ut this era, too, is a moving screen. It
l pass, — somehow. But a great right-
sness in our democracies that a doubting
ld could not mistake, and a vast love for
people behind the dark Titanotherium
tain, and an incredibly God-like courage
some wiser human rapproachment might
ve the thing. Archimedes asked only for
lace for the fulcrum that could move the
net. We have that place and that holy
erage, — but quite unused.

ce Relations Study

"No race ever started so low and rose so
h in so short a time," Dr. Mason Crum,
ke University Divinity School, said of
groes in a talk to delegates to a Method-
southeastern jurisdictional missionary con-
ence at Lake Junaluska, N. C.

Tracing the history of "the Negro in The
thodist Church," he said the biggest in-
racial issue today is "the legal separation
the races in public institutions." Such en-
ced separation, Dr. Crum said, has "a
adening influence upon all concerned . . .
isolated are denied advantages, and those
forcing the isolation are hurt inwardly."

He pointed out that today there are 2,087,-
5 Negro Methodists in the United States,
luding 347,096 segregated in The Meth-
ist Church's Central Jurisdiction. This
npared to 6,373,957 Negro Baptists.

The Central Jurisdiction, a controversial
ue since Methodist union in 1938, is a race
ations problem, Dr. Crum states, and
ust be patiently worked out. . . ."

Related to the problem, he said, are the
lowing facts: "Of the 15,000,000 Negroes
the United States, 12,000,000 live in the
uth; more Negroes live in three South-
n states than in all the Eastern and West-
n states combined . . . and in 180 South-
n counties there are more Negroes than
hites;" pointing to "strides in education,"
said that there are over 100 Negro col-
ges in the South with a total of 75,000
dents; 3,000,000 are enrolled in high
hools, and 70,000 Negroes are employed
teachers.

Inflation Shrinks Our Preachers' Pensions

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The fear of social equality or social intermingling of Negroes and whites is exaggerated, Dr. Crum said. "Social equality is a personal matter . . . we don't have it among white people, nor do we have it among colored people themselves . . . laws of mutual respect and friendship will assert themselves in due time when given a natural setting."

Dr. Crum, professor of Biblical literature at Duke, is the author of "The Negro in The Methodist Church," published this year by the Methodist Board of Missions and Church Extension, New York City.

A native of South Carolina, and the descendent of both slave-owners and plantation missionaries, he has made a close study of the race problem from his youth. He is vice-president of the National Conference of Interracial Church Leaders.

You're Only Young Once

HOOVER RUPERT

School Days

Did I hear the school bell ring? As a matter of fact, it is ringing all over the country by now. Out in the middle west in some rural areas, it rang the week before Labor Day. Now it's still ringing as the collegiate contingent courageously converges on the campus. (The alliteration is in deference to my high school English teacher.) And of course, without mentioning any names, the elder of our prides and joy in this particular household has started to school for the first time. Such enthusiasm. Such vigor. Such intense interest in books, crayons, pencils, tablets, and oh yes, clothes. Our neighbor boy who is a high school sophomore, doesn't seem to have the same enthusiasm. He goes to school, "but it sure does cut into my free time." Society forces him to go until he is a certain age or at least out of high school. Of course, he isn't kidding anyone but himself. He is glad for school to come each Fall. And he works hard to keep his grades up — basketball season is coming you know.

How about this school stuff? Did you ever stop to realize that our educational system represents the highest level of achievement in history? Do you know that you and your fellow youth have the finest educational facilities, the best trained teachers, and the keenest educational know-how of any generation since time began? But in spite of all this, you still have to study to learn. Or had you discovered that? With all the advances that have come in educational technique, there has yet to be perfected the means for learning without effort on the part of the learner. So if you had it figured out that this year in school was going to be different, I hate to be the one to let you down. I'll try to do it gently. But, any way you look at it, you are going to have to expend a little effort here and there this year if you plan to pass with even drooping, let alone flying, colors.

A mid-western college president a few years ago wrote an article for the benefit of the freshmen in his school. It was entitled "Hints On How To Fail." Then, of course, he suggested all the temptations that attend the educational process, and pointed out how each would enable a student to come through with a tremendous failure. Well, it pointed up what so many writers have implied in various suggestions on how to succeed in this or that.

I wish I could point out how to make this year an easy one, with no effort or work. No I don't either, because then the fruit of your education would rot on the vine. But, I would like to pass along one simple suggestion. As you face this new year of school, remember that you're only young once, and part of the privilege of youth is the opportunity for education and training. All I need to say is: make the most of it!

"Monday To Friday Is Not Enough"

By Frederick M. Meek. Oxford University Press, 1951. Price, $3.00.

Declared an ancient writer, "Of making many books, there is no end." If he were living today he would add another word and say, "Of making many *sermon* books, there is no end," for the denominational and even some non-denominational publishing houses are producing almost endless volumes of preachments based mostly on commentary interpretations or the findings of the new psychology.

But here is no ordinary group of sermons. They are searchingly profound, brilliant in presentation and have in them a unique power of opening the reader's eyes to new horizons of Christian faith.

The preacher is Dr. Frederick M. Meek, minister of the historic Old South Church in Boston. He is a Yale man who spent his early years in England and Canada, and is well grounded in the basic studies of his profession — philosophy and theology. But Dr. Meek talks the language of today, and has the knack of making the historic beliefs of the Christian Church "come alive" for us moderns.

The lifting power of his sermons is indeed remarkable as he discusses in the twenty chapters of the book the issues of "basic Christian living." Select, for example, the first one, from which the volume takes its title. The preacher vividly pictures the dry monotony of our secular pursuits and calls for a "Sunday to Sunday" life, inspired with the warmth and power of a real spirituality.

A half-century ago on a memorable Sunday, Dr. George A. Gordon, one of Dr. Meek's predecessors, preached on "A Reasonable God." Dr. Meek's "Who Is a God Like Unto Thee?" belongs in the same category with that truly great sermon of Dr. Gordon.

There is movement and the cry of human need in "Life in Copley Square." The sermon reminds one of Jesus "in action," as he in his day ministered to men and women in physical and moral distress. To those who are troubled about the question of prayer, we recommend a careful reading of "Let Your Requests Be Made Known to God." It will bring a new sense of companionship with the heavenly Father and of the transforming power of vital communion with the eternal.

In his sermon, "The Impossibility of Unbelief," Dr. Meek quotes an arresting letter of which he says, "I would that it were within my power to have this letter, written by Miss Dorothy Sayers of mystery-story fame, read in every church and public assembly in America." It is indeed a devastating challenge to the bland skepticism of our day, and should have the wide reading which Dr. Meek covets for it.

Altogether, it may be said that here is a book for our time, as up to date as today's newspaper, and as searching in its impact upon the human heart and mind as the eternal gospel of Christ.

Reviewers of books generally dwell at some length upon their contents, give a brief sketch of the author, and indulge in some criticism of his positions. But how many reviewers make even a passing reference to the publishers? In this instance, certainly, the officials of the Oxford University Press should be commended for their discrimination and sound judgment in accepting Dr. Meek's manuscript.

The price of "Monday to Friday Is Not Enough" is $3.00. It is certainly worth $6.00 and much more. — *Reviewed by Bishop Lewis O. Hartman.*

Bishop Denies Communism

EVANSTON, Ill., — Bishop Francis J. McConnell, retired, of Lucasville, O., denied that the Methodist Federation for Social Action has any tinge of communism within its ranks. Bishop McConnell, the federation's president, issued the denial as Evanston posts of the American Legion protested the use of First Methodist Church in Evanston for a national meeting of the unofficial Methodist group.

In asking the church to deny the use of its buildings to the federation the legion posts said the U. S. House Committee on Un-American Activities had declared in a report that the federation had exerted influence "on behalf of communist causes and the communist line."

Asserting that "it is impossible to be a communist and a Christian," Bishop McConnell said: "We're called communists, but I haven't met any communists in this organization. Christianity stands for the value of the individual soul. Stalin and Hitler said that the individual amounts to nothing. We don't expect everybody to agree with us, but the aim of the federation is to allow some people to get acquainted with new ideas." The bishop said he regretted that many people "think socialism and communism are the same thing, but they can't be." Dr. Donald O. Soper, of London, an evowed socialist, in a talk before the gathering, also asserted that "you can't be a Christian and a communist too. . . . "You cannot be a Christian without seeking social change," he said. "Communists are wrong, but they're at least precise in their program. The foes of communism will have to be equally specific in their aims. Laissez-faire capitalism is not compatible with Christianity. . . In fact," he added, "I cannot see how any Christian can be other than a socialist."

Dr. Soper called on the United States to express its "tremendous military and economic power" in a "Christlike manner." He said that power is tending to be concentrated in fewer and fewer hands. "The man who is in charge of the button which exploded the atom bomb can involve us in catastrophe by his own whim," he warned. Dr. Henry Hitt Crane, of Detroit, in the service of worship which opened the conference, said, "We've got a fight on our hands against the rulers of darkness of this world." He said that these rulers are the "ghosts of dead ideas that we can't get rid of."

The Rev. Jack R. McMichael, of New York, executive secretary of the federation, gave an address of welcome, and thanked the First Methodist Church for its "courage" in offering the group a meeting place.

The Parson Looks At Labor

Clair M. Cook

Hollandale's Migrants

"Those who labor in the fields as migrants," the Labor Sunday Message of the National Council of Churches indicates, too often "work without respect accorded to their human dignity, without a basis for security, or without a place in the community."

But out in Hollandale, Minnesota, that rootless insecurity is becoming in part a thing of the past for the 800 predominantly Mexican families, mostly from Texas, who from June to November more than double the population. The *Labor Information Bulletin* of the U. S. Department of Labor tells the story.

Twenty-five or thirty years ago, I recall, we drove over to Hollandale from my grandparents' home to see the recently developed rich market-gardening area opened by the drainage of a good-sized lake. The rich black soil stretching flatly had attracted Hollanders who knew how to work such rich reclaimed land. Today cabbages, onions, sugar beets, asparagus, and potatoes are among the principal crops.

As in many other places where migrant families work during a portion of the school year, little attention was formerly paid to the strangers' children. In spite of the federal law, many of the children worked in the fields and few went to school. "Housing was poor," says the *Bulletin*, "and sanitary facilities in many cases non-existent" — the old story in migrant worker areas.

But today Hollandale (population 355) is being pointed to as an example of intelligent

munity concern. Early in May, although workers had only begun to arrive, fed- and state representatives found 65 mi- t-family children in elementary and school, with enrollment of 120 expected re the end of the school year. A few lies, with very low earnings last year be- e of poor crops, had stayed all winter. ir 25 children spent the whole year in llandale schools.

Church leaders" are mentioned in the rt as one group co-operating with school ials, growers, and other citizens to im- e the Hollandale migrants' situation. A ister urged the "more than 100 growers" his congregation to tell the workers that r children should be in school. A priest, se church many migrants attend, told congregation the same thing. A re- ter for the growers prepared contracts in nish, including a clause informing work- of their school-attendance rights and the eral minimum-age law. Workers in as, signing these contracts, were told to g birth certificates and school records for r children.

ast may, the State Board of Health sent obile X-ray unit to Hollandale; 90 mi- nt children were among those examined. w, under a law introduced by a state tor from Hollandale, the State Board of lth has supervision over construction and ntenance of sanitary equipment in mi- nt labor camps.

here are still many things to be set right the migrant labor areas of the country, it is well to know that in some places lo- people, including church leaders, are wing awareness of their problems and cern for these workers and their families. hristian responsibility," says the National ncil, "calls us to action."

iends In U. S. S. R.

J. S. S. R. (EPS): — The mission of seven ends which went to Russia in July has n busy in Moscow conferring with re- ous leaders, with the Soviet Union Peace mmittee and with foreign envoys. Among se they interviewed were the Patriarch xius, head of the Russian Orthodox urch. The conversation was felt to be uable as a step towards co-operation be- een Christians of East and West in a com- n effort to strengthen the prospects of ce.

The Friends attended a service in the Rus- n Baptist Church in Moscow. They re- rted that the church was packed with a ngregation estimated at 1800. At this ser- e one of the Friends read in Russian the od Will Message issued last year by the iends' Yearly Meeting. The service closed th the hymn, "God be with you till we et again."

The week ended with visits to Leningrad d Kiev. The fact that the mission was in- ed to Kiev, capital of the Ukraine, was in itself regarded as an indication of the favorable reception accorded to it, since Kiev is a city to which diplomats from the West are not allowed to travel.

M.F.S.A. Places Blame

EVANSTON, Ill. — The Methodist Federation for Social Action said that both Russia and the West were responsible for the current international crisis. In a resolution adopted at the close of its three-day meeting the federation said: "We would have it known that we are fully cognizant of the fact that the Soviet Union and its satellites share in the responsibility for the present international debacle. It is incumbent on them as well as on the United States and the West to dedicate themselves anew to the cause of peace. East and West share in the guilt for the current crisis and must share in the responsibility to secure peace."

The federation discarded a recommendation of its peace committee calling for the immediate recognition of communist China by the United States and representation in the United Nations. It approved, instead, a minority report that called for Red China to receive recognition, and representation in the United Nations, only on the condition that a Korean truce be negotiated.

The delegates also passed a resolution condemning "totalitarian dictatorships and the suppression of individual rights wherever they appear." An attempt to name Soviet Russia as one of the dictatorships was balked, and as a compromise no country was named.

The resolution endorsed the United Nations Declaration of Human Rights and recommended its study by the churches as a means to insure peace. In another action, the federation accepted "and adopts as its own" a statement of the World Council of Churches which condemned the errors of both communism and capitalism.

It called upon the United States to build "a balanced economy" along the following lines: (1) Private ownership of farms, homes and small specialty businesses; (2) co-operative ownership of businesses handling staple commodities of widespread use; (3) public or co-operative control of the monopolistic rights of utilities, flood control, irrigation, transportation and communication. "Our economic system," the federation said, "should be so reconstructed that we do not have to resort to war to keep it functioning."

The federation went on record as favoring repeal of the Smith Act under which 11 top communists were tried. Citing the minority decision of Justice Hugo Black, the unofficial Methodist group claimed the Smith Act violated the Constitution. It also favored repeal of the McCarran Act, which forbids entry into the United States of aliens who belong to organizations which advocate the forcible overthrow of the government. Its recommendation for repeal said this law involves the doctrine of "guilt by association."

The federation also associated itself with defense of Dr. W. E. B. DuBois, Negro author, under indictment as a foreign agent in connection with an alleged communist front peace movement. It stated: "We demand the right of people to work for peace according to the dictates of their consciences without the danger of imprisonment as foreign agents, as in the case of Dr. W. E. B. DuBois, whose reputation has long been established as a defender of civil liberties."

The delegates passed a committee recommendation which deplored "the encroachment of the military on the civilian branches of the government." It listed these encroachments as increased appropriations for armament, the inclusion of military men in positions of importance in civilian branches of the government, the increase of ROTC units in high schools and colleges, and the passage of universal military training legislation.

A section of the recommendation dealt particularly with ROTC units in church-affiliated colleges. Here, it said, "the science of killing is being taught side by side with those principles which elevate and dignify men."

Pronouncements on race relations adopted by the delegates were confined to conditions within The Methodist Church itself and called on the church's General Conference to make provisions "for a racially inclusive policy at all organizational levels" of the denomination. It urged doing away with Negro conferences as such, and recommended including Negro churches in whatever established geographical district they are located.

The delegates endorsed the re-election by the executive committee of the Rev. Jack McMichael of New York as executive secretary. The vote was 50 to 6. Endorsement came after a two-hour debate which saw the Boston University chapter under its leader, Roger Ragen, threaten to withdraw if Mr. McMichael was retained.

A pamphlet circulated previously by the Boston chapter and criticizing Mr. McMichael's policies stated: "The MFSA, through its official mouthpieces the executive secretary and the *Social Questions Bulletin,* is being placed in the position of seeming to support an ideology repugnant to the vast majority of its membership."

Retired Bishop Francis J. McConnell, of Lucasville, O., was re-elected president of the federation. New vice-presidents are Bishop John W. E. Bowen, of Atlanta, Ga., the Rev. D. W. Throckmorton, of Sacramento, Cal., and Dr. Edgar Wahlberg of Dearborn, Mich. The Rev. Sumpter M. Riley, of Chicago, was named recording secretary and the Rev. Lee H. Ball, of Irvington-on-the-Hudson, N. Y., treasurer.

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Camp Aldersgate Series

H. Osgood Bennett

During the week of July 22nd-28th, sixty-three campers of junior high age, churches of the New England Southern Conference went to Camp Aldersgate.

"When the young people come to camp for our week," the Dean, Rev. H. Osgood Bennett of Arnolds Mills, R. I., had told his staff, "let's give them just as much real camping, as much adventure, as much Christianity as possible, — for this is a Christian adventure camp. It is not merely a youth institute held out-of-doors; it is a week of related experiences which aim to teach one big idea."

The "big idea" was stewardship of natural resources and of human resources, including ourselves. "The earth is The Lord's," and "A Charge To Keep I Have" were keynotes that sounded through all the week's activities.

After morning devotions, a breakfast was served by camp cook Charles Miller of Rockland, Mass. Then the campers went down the Silence Trail to the outdoor chapel. The Rev. Howard Hare of South Braintree conducted worship, assisted on various days by a youth choir, campers and counselors. His talks emphasized human resources, as he told of people who had dreamed of a world with no hungry people, no sick people, no suspicion or hatred; people who had done something to make these dreams come true, using their God-given resources.

During the rest of the morning the campers were in five fields of exploration, rotating so that by the week's end every camper had been in each field. Mrs. David Gargill of Arnold Mills, R. I., led her groups in discovering the need for soil conservation. A trip to a nearby farm gave the campers an opportunity to see various conservation methods.

The Rev. Stephen Smith, Chatham, Mass., took his groups out on the lake in boats as they learned the importance of water to all forms of life. Miss Margaret Partridge of Central Falls, R. I., and her groups hiked around the lake to make their discoveries in the realm of plant life. The study of wildlife began with a motion picture in color of many American wild animals. The Rev. Carl W. Saunders of Rockville and Vernon, Conn. sent his campers in search of specimens of inscets and animals.

The Rev. Douglas Dorchester Westerly, R.I., (associate dean) directed a study of the value of forest to man, and their part in God's plan. Thus the morning was a time not limited to learning by listening in formal classes; it was also a time for exploring and discovering the balance in nature. On the closing night a tape-recording was made by campers summarizing the results of their morning explorations.

Monday evening Mr. Russell Albright, head of the U. S. Soil Conservation Service for Northern Rhode Island, gave a short talk and showed motion pictures. On Wednesday, Mr. Roland Clement, Director of the Audubon Society of R. I., gave an illustrated lecture on "Birds and the Landscape."

Creative activities in crafts began Sunday when the campers arrived, for they used wood-burning tools to make distinctive nametags. Such hand-crafts as textile painting, shellcraft, gimp braiding, and leathercraft were popular, and people worked on camp improvement projects.

Campers also made good use of the equipment for croquet, volleyball, badminton and horseshoe pitching. Boating and swimming under the watchful eye of James "Van" Vendettuoli, the waterfront director, were a practical demonstration of one value of water to man.

Albert Suzuki of Tokyo, Japan, brought in cabin inspection reports that made for a hilarious good time. His colored pictures of Japan pushed back horizons; and his story of an orphanage there, so impressed the campers that they gave over $40 to its work.

Tax Referendum Signatures

Sacramento, Cal. — An initial block of 419 signatures was filed at the office of secretary of State Frank M. Jordan on a petition for a state-wide referendum to block a new California law exempting religious and other non-profit schools from property taxes.

If 189,805 signatures of qualified voters are received by midnight of Sept. 21st, they will prevent the law from taking effect the following day, and put the question on the state ballot in November, 1952, or at any special election called before that time.

The law, voted by the 1951 legislature, would extend to primary and secondary schools the same tax exemption enjoyed by church and other non-profit colleges. Immediately after its passage, a campaign to put the issue before the voters was launched by a taxpayers' group and has received the backing of several state Protestant agencies.

Roman Catholics have spearheaded a drive in defense of the law. They have received support from Lutherans and Episcopalians, who also have parochial schools in California. All of the 419 initial signatures were from San Luis Obispo County.

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Ask Church Tax

Portland, Me. — Church real estate holdings should be subject to taxation "regardless of the use to which they are put," the 58th General Assembly of the Universalist Church of America declared.

Three-fourths of the delegates voted in favor of a resolution which termed present tax exemption practices a form of public support for private institutions and asked for legislation that would fix equitable tax rates for church property. "We argue for separation of church and states," sponsors of the resolution said, "but in accepting tax immunity, we are violating our own position and placing ourselves in the position of accepting subsidies from the government."

Another adopted resolution attacked portions of the Smith and McCarran security acts as "dangerous to civil liberties in this time of tension." These acts, it asserted, provoke intolerance and persecution of those who express dissenting views and discourage the citizen from "supporting unpopular civic movements of which this conscience approves." The resolution urged the nation not to allow its concern for internal security to interfere with basic American freedoms.

The delegates, who came from 24 states for the five-day meeting, heard an Episcopal layman declare that "the school is not without its clear obligation" to teach children the "fundamental principles of their religion." However, the layman, Dr. Kenneth C. M. Sills, president of Bowdoin College, Brunswick, Me., said "buildings of the public school system must not be used for sectarian purposes. . . . There is a great difference," he said, "between the separation of state and church and the separation of state and religion. Of late too many Americans have confused the issue."

Catholics Oppose Federal Aid

Pittsburgh — Federal aid to education was opposed in principle at the 96th annual convention of the Catholic Central Verein because it would "increase the already evident danger of centralization of power." The Verein is the nation's oldest Catholic men's organization.

In a series of resolutions adopted at its closing sessions, the convention declared that "it is the obligation of individual state and local school authorities to solve their school problems."

"Federal subsidies, if found to be necessary to overcome pressing financial needs ex-

ing in some states," a resolution on education aid said, "should not be made a matter general policy by including states not in ed of aid. Moreover, if such aid is imrative, it should not be of a permanent aracter, but rather an emergency measure."

The resolution stressed that "Catholics are no means the only opponents of extendg the federal power into the field of eduction."

"We deplore the fact," it said, "that cern enemies of the Catholic Church use the lure of the proposed legislation as a prense to calumniate the church, the hierchy and the Holy Father, and therefore hope that the question of federal aid to ucation, before its final disposition, may nceforth be discussed objectively and in e spirit of fairness and justice."

efauver Counsels Freshmen

Senator Estes Kefauver (D., Tenn.) has rned back the clock 31 years to his own dent days to counsel college freshmen of 51. "If I were a freshman today I would ace more emphasis on two fundamental als of life: working for others and diverty of interests," he writes in the lead article *Motive,* a Christian student magazine pubhed on a non-denominational basis by The ethodist Church's Board of Education.

In the magazine's current "orientation isle," the crusading Tennessean draws upon s Washington experience, and his recent naon-wide investigation of organized crime, advise collegians that "accomplishments, t money, are the only sources of true happness."

Senator Kefauver received his A. B. degree the University of Tennessee in 1924, and LL.B. at Yale University in 1927. "In my years in Washington, I have had many oprtunities to observe the reactions of those hose accomplishments are only for themves or for some narrow, selfish group," he rites. Such men are not happy, Kefauver clares. "Their souls know no true or lastg peace regardless of the money they make, e contracts they land, or the special interests lls they push through Congress."

He finds Washington's "few genuine ideals" a striking contrast. "Whether they ork in behalf of world peace, better living andards for the poor, or some similar idealic cause, they share in common a repose of spirit and a happiness of soul which those ho struggle only for material ends can ever attain."

Take it from Senator Kefauver, the Golden ule is not 'old hat.' He recommends it as n insurance policy for a truly satisfying e." However, he fears that young people day, as in his own youth, type the Golden ule "as a fine and noble ideal but as someing which actually has little place in the odern world."

Such an attitude is wrong, he continues, ecause the rules of life which have largely come to take its place bring only restlessness and unhappiness. . .out of which has come the moral breakdown characteristic of our times."

If he could recall his college years, the Senator states that he would "soak up" the best books available on history, literature, the arts and the broad humanities. "A well-read person is well-informed and a useful citizen . . .specialization has been carried too far in education, particularly in physical sciences. With everyone a specialist, or trying to become one, no one has time for civic improvements." Consequently, he says, "we find ourselves suddenly confronted with the crime problem, with the problem of juvenile delinquency, and with similar problems, all of which stem from the same root cause — the lack of interest in civic affairs."

Other articles aimed at freshmen in the special issue of *Motive* include: "Let's Gripe About the Administration," by President John L. Knight of Baldwin-Wallace College, Berea, Ohio; "Will College Change My Religion?" by the Rev. Harvey Potthoff, pastor of Christ Methodist Church, Denver, Col.; and "When Failure Isn't Failure," by Dean Forrest D. Brown of Fresno State College, Fresno, Calif.

Tomlinson And Poling

PHILADELPHIA — Bishop Homer A. Tomlinson, general overseer of the Church of God, began a nation-wide tour here as a candidate for president of the United States.

The bishop said he had preceded his campaign with a 21-day fast "for holiness in the tradition of the Prophet Daniel." He broke the fast just before driving to Philadelphia from his church and campaign headquarters at Queens Village, N. Y.

Bishop Tomlinson chose Philadelphia to launch his campaign, hoping to meet with the Rev. Dr. Daniel A. Poling, Republican candidate for mayor of Philadelphia. The two did not meet personally, but at Poling headquarters, Bishop Tomlinson told newsmen:

"I hope clergymen throughout the land will follow Dr. Poling's courageous example and seek to serve their country and community as well as their church. For two centuries we have prayed, 'Thy Kingdom Come; Thy Will Be Done.' When men of God act as Dr. Poling has we may be on the threshold of this day."

Bishop Tomlinson proclaims his "Platform of Righteousness" candidacy by a large sign atop his car. It reads: "Choose a man of God for president of the U. S. in 1952. Homer A. Tomlinson, general overseer, The Church of God. . . 'Thy Kingdom Come. Thy Will Be Done In Earth."

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All the Other Kids.

With the opening of schools, many unpredictable things occur. A recent cartoon by Lichty in the *Boston Daily Globe* shows a young lad replying to his mother's query as to whether he had learned anything that day by saying, "You bet I learned something in school today; all the other kids have an allowance."

Parents have the problem of "all the other kids" almost every day. "Everybody else does it," — "All the other children are going to." etc.

Occasionally a child carries obedience to a teacher's suggestions, and a desire to do extra good work, to an entirely unexpected length as did little Mary. She was just beginning to write stories, or "themes," as part of her English course. The teacher suggested that it would add to the interest and attractiveness of their papers, and give them better marks, if they could find suitable pictures with which to illustrate their work.

The children compared their work. Mary was disturbed because "all the other kids" had nice pictures to paste on their papers, while she could not find any. Her mother did not seem interested. Her reply to Mary's plea for help was a half-hearted, "Oh, look around, you'll find something."

So Mary looked around and found in a book she had taken from the children's department of the public library just the pictures she needed. She wasn't sure that it was just the thing to do to cut them out, but what was the use of asking her mother? So she used a few of the pictures and, as a result, had a very finely illustrated paper.

Of course the teacher recognized the source of the illustrations and Mary went with her mother to the library to explain, while her mother paid for the book, and incidentally for her indifference to Mary's eagerness to do as good work as "the other kids."

PERSONS

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a. m. for the last half of September, 1951.

Sept. 19 — The Rev . H. M. Schluntz, Maplewood Baptist Church, Malden, Mass.

Sept. 20 — The Rev. Edwin T. Clemens, Community Congregational Church, Forest Hills, Mass.

Sept. 21 — The Rev. K. S. Hiraide, president, Japanese Assn. of Evangelicals.

Sept. 24 — The Rev. John Murchie, Woburn Baptist Church, Woburn, Mass.

Sept. 25 — The Rev. Arthur Hopkinson, Greenfield Methodist Church, Greenfield, Mass.

Sept. 26 — The Rev. Carl W. Selmer, Jamaica Plain Lutheran Church.

Sept. 27 — The Rev. Paul Stopenhagen, minister to students, Wesley Foundation, Harvard-Epworth Methodist Church, Cambridge, Mass.

Sept. 28 — The Rev. James H. Burns, Massachusetts General Hospital, chaplain, Boston.

In Memoriam

CLINTON E. BROMLEY

Frank W. Gray was born in Yonkers, N. Y., July 29, 1870, — a son of Stephen and Sarah Gray. His early life was spent in Yonkers. The schools he attended included the Academy at Claverack, N. Y., the Genesee Wesleyan Seminary at Lima, N. Y., and the Hudson River Institute, from which he graduated and later entered Drew Theological Seminary at Madison, N. J. and graduated in the class of 1902.

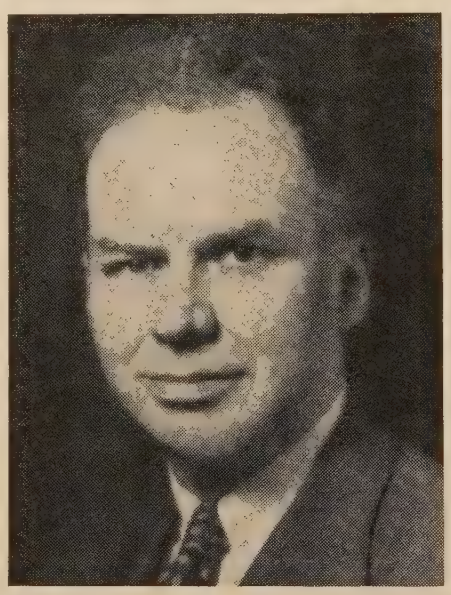
He was married in Brooklyn, N. Y., June 3, 1896, to Miss Jessie Hunnikin, the officiating clergyman being Dr. Frederic Stiehler. He entered the New England Southern Conference in 1902 and served in seven pastorates taking the retired relation in 1940. Two of his pastorates were outstanding, — at Tabernacle Church, Providence, where he served eleven years and at the Burnside Church, East Hartford, nine years. He took the effective relation again in 1941 and was pastor at the Hillsgrove Church, Warwick, until 1943, when he again took the the retired relation. He became supply pastor of Cranston St. Church, Providence, in 1945 and continued until this year. His health failed and he had to give up preaching in April. He seemed however to be improving up to August 11th, when he had a shock, went into a coma, and passed away August 12, 1951.

His funeral was held in Tabernacle Church, Providence, Aug. 14th, the officiating ministers being the Rev. C. Homer Ginns and the Rev. G. Albin Dahlquist. Burial was in the Park View Cemetery, Schenectady, N. Y., where the Rev. Dr. McKeel, a friend of the family, officiated at the committal service.

He is survived by his wife, a son, Wallace D. Gray, and three grandchildren.

The Rev. Charles E. Pedersen, minister of the Calvary Methodist Church, Arlington, Mass., has been grieved in the death of his brother, P. A. Pedersen of St. Albans, Long Island. Mr. Pedersen was assistant chief accountant of the Hearst Publishing Company, New York. He was a life-long member of The Methodist Church and was active in its interests. At the time of his death, Tuesday, September 5th, he was in his fifty-eighth year. He is survived by his wife, a daughter, and four brothers.

For Rolling Ridge



Mr. Howard W. Selby, chairman of the Rolling Ridge commission, has announced the appointment of William Albert Lotz as director of the Rolling Ridge Methodist Conference Center, North Andover, Mass. Mr. Lotz has thus become the first full time executive of this unique year-round center where the religious and educational activities of The New England Conference of The Methodist Church are held.

From 1925 until 1942 Mr. Lotz developed the educational program of the YMCA and Northeastern University at Worcester, Mass. He served in the First World War as a Lieutenant in the U. S. Army, and has also had wide experience as executive director of the YMCA schools in New York City.

Mr. Selby, in announcing the appointment of Mr. Lotz to the Rolling Ridge post, said that the Rolling Ridge commission felt that a full time person was needed for this post because of the growing use of this North Andover center. He said that Mr. Lotz would not only visit the Methodist churches in Massachusetts to secure financial support for the center's expansion program, but that he would also develop the public relations program and be in charge of managing the business affairs of Rolling Ridge.

Mr. and Mrs. Lotz have moved from Leonia, N. J., and will make their home in the town of North Andover, Mass.

Worcester Town Notes

The Worcester District Fall Conference will be held on Wednesday, October 3rd, at Epworth Church in Worcester. The session opens at 2:30 p.m. with District Superintendent Charles T. Allen presiding. Devotions will be led by the Rev. Delphas S. Barnett of Whitinsville. Hymn singing will be in charge of the Rev. and Mrs. Luther G. Baker Jr., of East Pepperell.

The afternoon session will be given over to a detailed presentation of the New England Conference Christian Mission program and reports on district projects.

Bishop John Wesley Lord, resident in the Boston Area, will speak at the "Bishop's Hour," and will present all twelve members of the Boston Area cabinet.

A fellowship supper will be served at 6:30 p.m. by the ladies of Epworth Church. Reservations are 99 cents per plate, and must be in the hands of the pastor, the Rev. Francis C. Wilson, 95 Monadnock Road, Worcester, not later than Monday, Oct. 1st.

The evening service at 7:45 o'clock will be climaxed in an inspirational address by the Rev. Edwin T. Cooke, superintendent of the Southern District of the New Hampshire Conference . The Epworth choir under the direction of Oscar V. Gustafson will sing. A hymn sing will be led by District Superintendent G. Albin Dahlquist with District Superintendent Charles X. Hutchinson at the piano.

W. S. C. S. Summer School

The New Hampshire Conference Woman's Society of Christian Service First Annual Summer School of Missions and Service, held at Sentinel Lodge July 22nd-28th, was a most successful one, measured in terms of interest and inspiration. Miss Dorothy Nyland, world traveler on the mission fields, having visited Dr. Albert Schweitzer in Africa, was a stimulating speaker at assemblies and the teacher of the course on "Latin America." Miss Nyland is now the division secretary of student work.

Mrs. Paul Masters of Huntingdon Valley, Penn., jurisdictional secretary of missionary education, taught the class on "Churches for Our Country's Needs." Mrs. Karl Thiem of Nashua, N. H., Conference president of the W. S. C. S., taught "The Acts," and Mrs. Arthur Stackpole, Dover, N. H., Conf. secretary of spiritual life, taught the course in "Family Life."

The conference opened Sunday evening,

y 22nd., with an address by the Northern strict Superintendent, the Rev. Fred E. k, Andover, N. H., urging that the church return to places of worship instead of entainment.

Guest for the week was Mrs. Patial, cru e student from India. Mrs. Patial spoke to group Monday evening. Wednesday was est day when officers training classes were nducted in the afternoon as a means of ping the 28 churches represented. 52 ests came to the classes and activities just the day. In the afternoon, tea was served the Woman Societies of Christian Service Moultonville, So. Tamsworth, and Tuftonro. On Wednesday evening Miss Nyland owed colored pictures of her trip around e world. Thursday evening was talent ght. Friday evening the school presented model meeting for the local Woman's Soty of Christian Service. Miss Dolly Pesji, from India gave the address.

The school closed with the awarding of course cards. Mrs. Warren Davis of ashua, N. H., was the registrar, and Mrs. pland P. Carr of Ossipee, N. H., served as an.

he Women

Louise Richardson

The women of the New England Conrence Woman's Society of Christian Serce, are planning varied and instructive proams for their annual fall conferences. The ur new presidents will have charge of these eetings. Mrs. F. Nelson Bridgham of pringfield is the new conference president, rs. Roy MacArthur of Weston is president the Boston District, Mrs. Roger Wolcott Springfield, is president of the Springfield istrict, and Mrs. Shaw Taylor of Oxford, president of the Worcester District.

On October 1st the conference executive oard meets at St. John's Church in Waterwn. After the coffee hour at ten o'clock, rs. Bridgham will conduct the business and ear the plans of the secretaries and chairen. Again on October 30th at the Newtonlle Church, she and Mrs. Edward Anderon of Medford will have charge of the fall eeting of the New England Conference.

The fall meeting of the Lynn District Woman's Society of Christian Service will e held on Friday, October 5th, at 10:00 m., at the Crawford Memorial Church, Winchester. The morning program: "Book f Acts," by Mrs. Charles C. McPhersen, outhampton; and "The Family — The hristian's Concern," by Mrs. Emil Hartl, oston. The afternoon program: "Latin merica," by Mrs. Edgar S. Brightman, Newon Centre; and "Churches For Our Couny's Need," by Mrs. Francis Wilson, Worester.

The women of the Boston District will hold heir meeting on October 11th at the Church f All Nations in Boston, with sessions at 0:30 and 1:30.

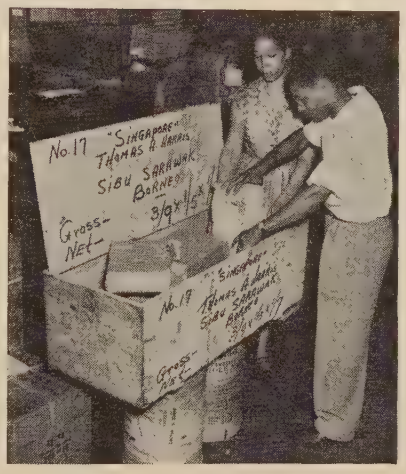
The women of the Springfield District will hold their meeting on October 16th at the Northampton church with a program of seminars on the study books of the year.

The women of the Worcester District will meet October 17th at the Saxonville church with a business meeting at 10:30. The afternoon speaker will be the Rev. John Montgomery of Natick who has recently returned from the Holy Land. His topic will be, "A Sunday's Journey in Galilee."

Luncheon reservations must be made as seating space is limited. Large delegations should be sent from the local societies at this first meeting of the year.

The Rev. and Mrs. Glenn D. Glazier celebrated their 31st wedding anniversary on September 3rd. The Rev. Mr. Glazier is pastor of the St. James Methodist Church, Springfield, Mass.

Farming In Borneo



Mr. and Mrs. Thomas A. Harris, Methodist missionaries who returned from China in November, 1950, finish packing equipment for their new work in Sarawak, Borneo, where they will develop a rural training center for the Dyaks, a jungle tribe. They sailed from Brooklyn, N. Y., on Friday, August 31st, aboard the Dutch freighter, Weltevreden, for Singapore, to confer with Bishop Raymond L. Archer, head of Methodist work in the area. From Singapore they will go to Kapit, Sarawak, and begin agricultural and educational work along the Rejang River. Much of his traveling will be done by motorboat.

Mr. and Mrs. Harris appeared on the Nancy Craig television program two days before they sailed, describing briefly their plans for missionary work to the channel 7 audience of the American Broadcasting Company.

Mr. Harris, the son of Mrs. Hattie Harris of Gainesville, Fla., was a county agricultural agent in that state for six years before entering missionary service. Mrs. Harris, a music teacher, is the daughter of Mrs. Jennie Davis of 1600 Riverton Road, Riverton, N. J.

EVENTS

Mr. and Mrs. Harris are graduates of Florida A. & M. College, and received additional training at Kennedy School of Missions, Hartford, Conn., and Yale Institute of Far Eastern Languages. Mr. Harris studied the Christian approach to the problems of underdeveloped areas in a special course at Union Theological Seminary, New York City.

The California-Nevada Conference Methodists have provided funds for a residence for the missionaries, which will be the first unit in the rural training center for the Dyaks. The center eventually will include a school and church and a demonstration farm, for which the California-Nevada Conference is raising funds.

Dr. Warren F. Cook, executive director of the New England Deaconess Hospital, has been elected New England regent of the American College of Hospital Administrators, and in this capacity he will be a member of the governing body of that association. He will take over his position next week in St. Louis at the annual meeting of the A. C. H. A. Dr. Cook is a past president of the New England Hospital Assembly and Massachusetts Hospital Association, and has been the executive head of the New England Deaconess Hospital for the past 22 years. He is a resident of Waban, Mass.

Approve World Center

Oxford, England — Plans for a World Methodist Center in Oxford were approved by the Methodist Ecumenical Council. The project calls for acquiring premises capable of accommodating about forty residents and equipped with a chapel, library, common room, and warden's quarters.

An appeal will be launched for 150,000 pounds ($420,000) to finance the project. One-third of this sum will be used to acquire property for the center, and the rest to set up an endowment fund.

On September 10th a son, Warren Paul, was born to Mr. and Mrs. Henry Louis De Wildt of Eliot, Me., at the Portsmouth Hospital in Portsmouth, N. H. Mrs. De Wildt is the daughter of the Rev. and Mrs. Henry O. Megert of Kezar Falls, Maine. This is her second son.

Dr. E. Stanley Jones will speak at the Trinity Methodist Church, Springfield, Mass., September 21st, at 8:00 p.m. "The Next Great Step — A United Church of America," will be the subject of Dr. Jones' address. The Springfield meeting is one in a series of 11 meetings in New England, as part of his nationwide crusade for Christian unity.

The Serviceman And His Week-End Pass

When a member of the armed services gets away from camp or ship for the week-end, he may be lucky enough to be in striking distance of home and loved ones, but for many thousands of them every week this is not the case. So instead, they invade the nearest town or city and roam the streets looking for entertainment. Just what they find depends largely upon the men themselves and what they are looking for; but much depends also upon what the church itself has to offer them. Where the church is asleep on the job, the serviceman may find that the beer joint or gambling house is almost the only place open to him. But where the church is on the job . . . well, that is what this article is about!

During World War II, and now during the Korean crisis, The Methodist Church throughout the nation has written one of its finest chapters. Through funds provided mainly on World Communion Sunday (October 7th, this year,) hundreds of local churches, situated near military camps or naval centers, have opened their doors for the week-ends and offered the man in uniform food and fellowship, recreation and religion.

For example, at Washington Street Methodist Church, Petersburg, and at Centenary Methodist Church, Richmond, Service Centers have been re-activated for the current crisis. At both churches from 100 to 200 or more servicemen drop in on Saturday or Sunday afternoon or evening and enjoy the hospitality and friendly atmosphere they find there.

Perhaps the most attractive feature of the service center is its informality. While every man is received cordially, he is made to feel entirely free to engage his time as he chooses. He may join a buddy in service and the two together invite a couple of girls to a game of ping pong or shuffle-board; he may find a partner for a game of checkers or chess; or he may prefer simply to lounge around and talk with his neighbor.

A feature of the week-end is the brief but reverent worship services; always on Sunday evening and sometimes a brief devotional on Saturday. The men enter into this phase of the program with keen interest and genuine reverence. The young people themselves have charge and sometimes have a brief talk, but never a sermon, by a minister of their choice.

As every visitor is asked to sign the register, it is not unusual on a given week-end to have guests from a dozen states and even a foreign country or two.

Such important service needs to be continued and expanded in many military areas where local Methodist churches have not yet begun operations. As it would hardly be fair to expect the church with such a program to finance its operation without help, The Methodist Church has a unique way of securing funds. Monthly offerings through the Fellowship of Suffering and Service help, but the main support comes on World Communion Sunday (the first Sunday in October of each year,) when an offering is taken.

One-half of this offering goes to the Methodist Committee for Overseas Relief and is used to help provide food and clothing on our neediest mission fields and also to render emergency aid to the mission centers. The remaining half of this offering is divided into two parts: one goes to the Methodist Commission on Chaplains to be used on shipboard and military installations, and the remaining portion — or one-fourth of the total offering — goes to the Methodist Commission on Camp Activities for such programs as here described at the Richmond and Petersburg centers. A liberal offering on October 7th this year will enable the church to accelerate this much-needed work.

—George S. Reamey, Editor, *Virginia Methodist Advocate.*

Students Pay Way

Delaware, Ohio — Do students still work their way through college, or is it a lost art among this generation? J. J. Somerville, dean of men and director of scholarships at Ohio Wesleyan University, says that despite scholarship aid available, present-day students still like to pay their own way by holding down various jobs.

In a recent survey, Dean Somerville found that 348 men and women at Ohio Wesleyan received scholarship aid in 1950-51. While the students accepted aid totaling $80,130, they earned almost twice that amount, $142,454.

The dean hastens to point out that the survey does not present a complete picture of students working their way. It does not contain any figure for this year's 107 seniors who received grants, nor does it take into consideration students who work but do not receive financial assistance from scholarship funds. According to the survey, juniors are the best money earners during the school years, but freshmen are able to accumulate the most cash during the summer months.

The 103 juniors who received scholarships earned $21,795 during the past school year and $30,809 last summer. The 93 sophomores earned $14,095 at school-year jobs, and $28,315 at summer jobs, and 152 freshmen made $11,230 while in school and $36,1 during summer vacation.

Dean Somerville points out that the abo figures are quite conservative because th were taken from applications for financ aid for the coming year.

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Church, State, And Freedom

(Continued from Page 4)

principal beneficiary. It is widely known Washington that this is a Roman Cathol inspired, written, and sponsored measu Non-Catholic Congressmen object, but he tate to enter a fight. Non-Catholics oug to realize that in measures of this kind, is the Roman Catholics who win a hor and non-Catholics who win a rabbit — an a mighty small rabbit at that!

(To be continued next week)

To Fight Segregation

Portland, Ore. — Action to improve th lot of racial minorities in the United Stat especially in the fields of housing, legislatio and church membership, was recommende by the Pacific Northwest Institute of Ra and Cultural Relations.

Church bodies were urged to "join oth organizations in a long-range policy of redu ing segregation on a national level." A the same time, denominational authoriti were asked to work toward the principle non-segregation in all newly established co gregations.

As measures to combat segregation in hou ing, the institute called on church membe to: Form a united front of communit groups against reality boards which restri sales on grounds of race, creed or nation origin; "debunk the myth" of depreciatio of property values due to sale of real estat to non-Caucasians; refuse to sign petitions t exclude certain races from a neighborhood refuse to list property with firms whic discriminate against certain races in selling actively welcome members of other rac who move into a neighborhood; refuse to b parties to plans to exploit members of othe races who are trying to obtain housing.

The institute was held under the join auspices of the Portland and National Coun cils of Churches. Earlier this summer, simi lar race relations institutes were co-sponsore by the National Council at Lincoln Univer sity, Pa., and Webster Groves, Mo.

Findings adopted called for political ac tion to promote civil rights legislation, in cluding efforts to get national parties to plac civil rights planks in their platforms. It wa also recommended that persuasion or "grou pressures" be used with local firms whic discriminate against certain races in employ ment or otherwise.

In urging that denominations work fo an "inclusive church," the institute avoide a frontal attack on "white churches" and "colored churches," but recommended step aimed at halting the expansion of segrega-

and rolling it back by stages. Some ers pointed out that segregation must roken down in "colored" as well as te" churches.

e institute affirmed that "because of our ice of race prejudice," communists had ic weapon of "propaganda against our ocracy."

rld Communion d Relief

op Herbert Welch

e children of Korea, the women of Ko- the old men of Korea, cry for help! Pale gaunt, with hungry stomachs and tat- clothes, homeless wanderers, they are tiful part of the world's anguish. Is ld Communion Sunday going to make difference to these needy multitudes?

course, that is not all that is meant by world-wide observance. It means a kening of the feeling of unity among stian believers in all churches and in all s. It means a rededication at the Lord's of the Lord's people to the Lord's t. Originating, like some other excel- things, with our Presbyterian brethren, s come to be both interdenominational international in its scope. Since it is irst Sunday in that eight or nine months' d which, in many sections, is the most e part of the church year, it may be e immensely significant, provided it ful- three conditions:

) It should be a real rallying of the ch forces, in their varied organizations. tly or wrongly, of necessity or of ne- , there is almost everywhere a let-down hurch work during the summer. Now, ast, vacations are over, the weather is e stimulating, the hour is ripe for call to renewed service. Every member, the shut-ins, should be summoned, by or telephone or personal visit, to the beginning. Church strategy gives the rtunity for another Sunday somewhat Easter, for an impressive and inspiring ering of the clans.

) World Communion Sunday calls for cing of the facts of the world situation. facts are spread before our eyes, in maga- s and in the daily press, but it is easy ass them over. As Christians, we must them *frankly*. We still have eyes to see minds to comprehend.

e must face them *sympathetically*. Thank , we are not yet numb by reason of the tless tragedies which have beaten upon hearts. But sympathy means more than audlin sentimentality, a sigh and then for- ulness. It means "putting yourself in his e." It hurts.

d so we must face the facts *courageously*, to be overwhelmed by the flood of mis- s, but to ask "What can I do?" and to re- nber that every little helps.

3) That, of course, carries to the conclu- : There must be a love offering for relief — spontaneous and generous. If announcement is made the preceding Sunday, people will be better prepared. If some special form of presenting the offering can be arranged which will, in a dignified way, dramatize the presentation making it different from other "collections," that will add to the impressiveness and the significance of this great day.

What, then, can be accomplished by this offering of love? The great bulk of China has, for the present, cut itself off, for no money is allowed to be sent or received. But India is here with its vast needy population; Malaya, the Philippines, Japan are here — all with widespread tuberculosis arising from malnutrition. And there are a dozen other lands within the fellowship of suffering!

In addition to our general program of relief, there is also our deep concern for displaced persons. More than 3,500 of those fine people have already been released from the internment camps of Europe, brought to this country and happily settled by our own Committee for Overseas Relief. The goal is 5,000. The time is growing short. Bishop Lowe and Dr. Warfield need our help in carrying on this wonderful project.

As for Korea, bravely suffering and toiling in its unprecedented destruction, the way is wide open to help. Our own missionaries, Charlie Sauer, Henry Appenzeller, Ned Stokes, Will Shaw, are there to administer in person the gifts which we send. Rice, wood for fuel, clothing, blankets have been given to tens of thousands. But the refugees are numbered by the millions.

The Methodist Church pioneered a dozen years ago in this field of church relief. Now all the churches are co-operating to meet the trails and the sorrows of the hour. The very G. I.'s in foreign lands often contribute to these urgent situations!

"The soul will never grow, tied down in bed, with the shades drawn. The higher and more secure we build the barricades of care and caution to protect ourselves, the deeper grows the grave we call life."

* * * *

"The Life of The Soul," by Samuel H. Miller, Harper and Brothers, N.Y.

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Universalists Approve Union

Portland, Me. — By a 249-7 vote, the 58th General Assembly of the Universalist Church of America approved steps expected to lead to a federal union with the American Unitarian Association in two years. A Universalist spokesman hailed the action as "a monumental step in the history of both churches" — a milestone in their 50-year movement toward union. "We are hopeful," he said, "that in time the result will be a united liberal church."

The plan approved by the delegates would functionally join the education, public relations and publications departments of the two churches. It was proposed by a joint Unitarian-Universalist commission and will be acted on by the Unitarian Association's General Conference at its biennial meeting in Montreal, Oct. 15th-18th.

Final action approving or disapproving the union must be taken by the member congregations of the two denominations. Meanwhile, however, the church bodies will appoint a new joint commission to work out details to be acted on at their 1953 conventions, which may be held together.

Delegates expressed confidence that the congregations would approve the steps to bring together almost 200,000 members of the two liberal churches in the United States, and several other countries. In this country, there are 78,000 Unitarians and 63,000 Universalists, according to recent figures.

The Rev. Donald Hoyt of Rochester, N.Y., a member of the Universalist board of trustees, said the significance of the action taken here "is that it came from the grass-roots level, and was not imposed by top leadership."

Under the plan presented by the Rev. William W. Lewis of Portsmouth, N. H., co-chairman of the reporting commission, joint programs would be conducted by the state conventions of the two bodies, and eventually by the congregations. Although the latter would continue their separate identity, the commission said they "already are virtually at one in purpose, polity and faith." It said co-operation has advanced to a point at which work can be better done in common.

The Association of Universalist Women also approved a plan for co-ordinating its functions with the Unitarian women's group at a meeting here. Earlier this summer, the Universalist Youth Fellowship and American Unitarian Youth held a joint convention and approved steps aimed at a merger in 1953.

Aid Service Personnel

West Lafayette, Ind. — A program to assist young men and women "in the transition from civilian to military life" was voted for by the National Conference of Methodist Youth.

At the same time, the group drafted a formal statement urging the denomination's General Conference to establish, through local churches, a spiritual ministry to members of the armed forces, defense workers, and conscientious objectors. The statement will be presented to the General Conference at its meeting in San Francisco next spring.

"In recognition of the large number of Methodist men and women who are serving in the armed services and who may be called into the service in future months," a committee report adopted by the National Conference said, "we recommend that guidance materials be prepared to acquaint (them) with factual information outlining actual conditions" of military life.

It also asked that youth units in local churches appoint committees to keep in contact with service personnel and see that servicemen are welcomed in youth and young adult groups.

Under the program adopted, Methodist youth will work with their denomination's commission on chaplains and the United Fellowship of Protestants, interdenominational agency, in the preparation of materials and programs for men and women in service.

Dr. Fred C. Reynolds, Washington, D. C., director of the United Fellowship of Protestants, conferred with the Methodist youth leaders on ways they might co-operate with other denominational groups in furthering the spiritual life of service personnel. The National Conference met immediately prior to the fifth quadrennial National Convocation of Methodist Youth.

Youth Center Of Agape

Italy (EPS): — Agape, the new ecumenical youth center in the beautiful Waldensian Valley of northern Italy, was formally dedicated on August 12th. A thousand young people, from over 20 nations, had participated in the building of Agape during summer work camps sponsored by the World Council of Churches youth department in the past four years. A feature of the dedication was a processional, up the hillside, of those who had worked in constructing the buildings, the road and the terraces of "the Village of Christian Love." Leaders from various countries and communions which have actively participated in the project were also present.

A central point of the opening liturgy, conducted by Pastor Achille Deodato, moderator of the Italian Waldensian church, was the formal opening of the Bible upon the communion table of the central building.

In a ceremony symbolizing the turning over of Agape to the ecumenical church by the Waldensians, a key inscribed with the words, "Love Never Faileth," was handed to the Rev. Robert Tobias, of the World Council of Churches. In his speech Mr. Tobias thanked the Waldensian church and the Italian Protestant youth for this symbolic gift, emphasizing the significance of Agape in the universal church, and the responsibilities of the Italian Protestant youth within the ecumenical movement for the maintenance of common ideals.

In the evening, scenes from an English nativity play and a 13th century play fo Jacopono da Todi were performed. Five hundred people took part in the service of Holy Communion conducted by Pastor Tullio Vinay, secretary of the Italian Protestant Youth Federation.

A number of the fourteen young Americans who had been part of the Agape work camp community during the past summer, were present. Louis Evans, Jr., of Hollywood, Calif., spoke during the dedication ceremonies on behalf of the workcampers. He has served during the past several weeks as an elder in the workcamp community life.

Readers Write

(Continued from Page 2)

cuperation, or a period of rest, but rather a time for hard work and diligent study.

It is the judgement of the trustees that world and travel conditions may make it feasible for qualifying ministers to visit Palestine in 1952. Accordingly, it is the present plan of the trustees to make the sum of $1,000 available either to one minister or to each of two ministers who fulfill the foregoing qualifications of the will. Persons interested may file an inquiry with the president, James F. Farr, 15 State Street, Boston, Mass.

The trustees have decided to use your paper as its only medium for publicity of this scholarship.

James F. Farr,
Boston, Mass.

Youth Of Three Faiths

Berlin — Protestant, Roman Catholic and Jewish young people took part in a month-long work camp sponsored by the Berlin Council of Christians and Jews at Wannsee, a suburb of the American sector.

Held under the supervision of Kurt Eberhard, leader of the Working Committee of Churches and Religious Denominations in Berlin, the camp aimed at bringing the participants together for work and recreation.

During six hours of manual work each day, the youth group restored a public park near the camp grounds. Afternoons were devoted to various activities, including singing, sports, discussion periods and lectures given by representatives of the various faiths. Among the speakers were Protestant and Catholic clergymen, and a representative of the Jewish community.

Seek Veto

Harrisburg, Pa. — Pennsylvania's Department of Public Instruction is expected to ask Gov. John S. Fine to veto legislation passed by the General Assembly to transfer responsibility for Amish school attendance from state to local authorities.

The measure would take away from the department the final authority in granting work permits to children under 17, the minimum age at which they can leave school under state laws. When the legislature reconvened on Sept. 17th, differences between House and Senate versions were reconciled and the bill went to the governor for his signature.

Dr. Francis B. Haas, superintendent of public instruction, said he opposes the measure because "I'm afraid it will create a great variety of standards throughout the state in enforcing compulsory attendance."

Pennsylvania Amish have long been involved in scattered disputes over school attendance because the parents believe that when their children finish the elementary grades they should be put to work in the home and on the farm. They regard more advanced education as unnecessary and "worldly."

Under the new legislation, the last word on permits for boys and girls to remain out of school to work after they reach 14 would be given to local school officials. Sponsors of the bill said this would put Amish cases in more sympathetic hands.

Chaplain To Duke University

Dr. James H. Phillips, director of religious activities at Duke University, has been appointed to a newly-created office, chaplain to the university, Duke President Hollis Edens has announced.

As chaplain Dr. Phillips will be the chief administrative officer of student religious activities and will supervise the work of two associates in charge of religious activities on east and west campuses, and the work of the university's five denominational chaplains.

"Dr. Phillips will share the responsibility with the preachers to the university and the dean of the divinity school of representing the university in an official capacity from time to time," President Edens said.

He will serve as chairman of the administrative committee of the chapel and will be responsible for all regular services in the chapel. He will preach in the chapel periodically during the year, will serve as pastor to the students and will continue on the faculty as assistant professor of Biblical literature in the department of religion.

A member of the Duke staff since 1946

Phillips received his A. B. degree at e in 1933, attended the divinity school 1933-35: and received B. D. and Ph.D. ees from Yale University in 1936 and .

e formerly taught at the American Uni- ty in Washington, D. C.; and was as- te pastor of the Foundry Methodist rch in Washington, 1942-43. From 1938- e was associate pastor of the First Con- ational Church, Waterbury, Conn. Dur- the war years 1943-45, he was chaplain e Second Air Forces.

r. Phillips is a native of Charlotte, N. C., son of the late J. Lee and Viola Ledwell lips. He is married to the former Alice ight of Washington, N. C. A member the Society of Biblical Literature, Dr. lips is a member of the Western North olina Conference of The Methodist rch.

reign Students

en new foreign students will come to the auw University, Greencastle, Ind., camp- for the 1951-52 school year, Dr. Hans eninger, director of the foreign student gram on the campus, has announced. h three from last year's group returning, tal of 13 young men and women from ign countries will be on the campus as a of DePauw's program of international erstanding through group living and king.

t the same time it was announced that 13 Pauw students will study abroad during coming academic year. Eleven are jun- , one is a senior, and one a sophomore. r will be exchange students taking the e of four of the foreign visitors to the encastle campus.

nder DePauw's foreign student program attempt is made to bring students from ious walks of life to live in DePauw resi- ce halls and fraternities and sororities, de- ping thereby the widest possible ex- nge of ideas with DePauw students from ious backgrounds.

orthwest Notes

YMOND E. BALCOMB

Is he sincere?" asked James Stuart as Billy aham and Co., came back to Portland, gon, for a one night stand. Mr. Stuart member of the staff of the *Oregonian* and n charge of church news. He has been king a personal study of the popular ngelist for over a year from a "neutral nt of view" — meaning that he doesn't sonally subscribe to Graham's method of sentation. And his answer, given in the nday *Oregonian* Magazine Section for g. 26th, is "yes." Admitting that the thful preacher has "a tendency to glib- s,. . .a rather limited understanding of his- y," and a "shrewd sense of publicity," he ertheless feels that he is "a man of innate kindness and intelligence. . . . He wants to help people, even if it means ridicule." Stuart points out that both Graham's theology and technique come from his southern background, where neither are exotic nor unusual. He gave Graham's income as "slightly more than $13,000 a year."

* * * *

Ernest Peterson, church editor of *The Journal,* attended the Methodist Ecumenical Conference in England as an official delegate. He is an active layman in the Oregon Conference. Dr. Laurence Nye, pastor of First Methodist Church, Portland, and reserve delegate, also attended.

* * * *

The Rev. Daniel D. Walker, minister of First Methodist Church, Corvallis, has been a member of the "traveling seminar" conducted by Dr. Charles Boss this summer.

* * * *

Dr. John Phillips, assistant professor of sociology and religion at the College of Puget Sound, Tacoma, Wash., lectured in a Swedish summer school, being one of the faculty leaders of a group of students who travelled and studied for credit in Europe this summer.

GIs Denounce "Amos 'N' Andy"

NEW YORK — Negro GIs on the battlefront in Korea have joined the fight against the hoary misrepresentations of the "Amos 'n' Andy" television show.

In a letter received this week by the National Association for the Advancement of Colored People, 25 enlisted men of the Third Battalion of the Ninth Infantry Regiment expressed their disgust with the show, charged that it impaired their morale, bemoaned the participation of Negro performers in the show, denounced Negro newspapermen who approved the show and urged that the show be stopped.

"We have just finished reading about the premiere of the 'Amos 'n' Andy' television and we were indeed disgusted with the whole deal," the joint letter asserted. "This typical thing brought our morale down. To think that our Negro actors and actresses continue to belittle themselves and the entire Negro race by accepting any type of job that will allow them to gain fame and fortune.

"This type of occurrence should be stopped immediately," the letter continued. "This is a great let down to our race and we can see no merit gained whatsoever. The Negro magazines and some of the newspapers seem to be having a holiday praising the show."

The letter cited a theatrical editor who had praised the show and expressed the opinion that some of these writers "can be influenced by a few dollars."

"This little letter," the GIs concluded, "is just to let you know how we guys fighting in Korea feel about such derogatory trash. Surely there can be found a more dignified outlet for the Negro to display his talent in the television field."

Miscellaneous Advertisements

FOR SALE — Six and one-half room furnished cottage, Methodist camp ground, Martha's Vineyard, near fine beach and stores; *very reasonable.* Write ZIONS HERALD, Box 17.

Twin Area Calendar

(Boston and New York Areas)

Sept. 20 — Executive Committee of the World Council's Conference of U.S.A. member churches, New York.

Sept. 22 — Layman's Rally, Camp Aldersgate, Rhode Island.

Sept. 25 — Portland District Fall Conference, Rumford, Maine.

Sept. 26 — Augusta District Fall Conference, Waterville, Maine.

Sept. 27 — Bangor District Fall Conference, Calais, Maine.

Oct. 1 — Boston-Lynn District Fall Conference, Belmont Methodist Church, Belmont, Mass.; 2:30-9:00 p. m.

Oct. 1 — Woman's Society of Christian Service, New England Conference executive board, St. John's Church, Watertown, Mass. 10:00 a.m.

Oct. 2 — Springfield District Fall Conference, Trinity Church, Springfield, Mass.

Oct. 3 — Worcester District Fall Conference, Epworth Church, Worcester, Mass.

Oct. 5 — Woman's Auxiliary to Morgan Memorial, Boston. 10:30 a.m.

Oct. 5 — Lynn District Woman's Society of Christian Service, Crawford Memorial Church, Winchester, Mass. 10:00 a. m.

Oct. 9 — Southern District New Hampshire Fall Conference, Haverhill, Mass.

Oct. 10 — Northern District New Hampshire Fall Conference, Littleton, N.H.

Oct. 11 — Boston Woman's Society of Christian Service, Church of All Nations, Boston. 10 a.m.

Oct. 12-14 — National Conference on The Christian Family, Chicago, Ill.

Oct. 16 — Springfield District Woman's Society of Christian Service, New England Conference, Northampton, Mass.

Oct. 17 — Worcester District Woman's Society of Christian Service, Saxonville Methodist Church, Saxonville, Mass. 10:30 a.m.

Oct. 21 — Providence District, New England Southern, Fall Conference, Attleboro, Mass.

Oct. 22 — New Bedford District, New England Southern, Fall Conference, New London, Conn.

Oct. 23 — Norwich District Fall Conference, New London, Conn.

Oct. 30 — New England Conference fall meeting of the Woman's Society of Christian Service, Newtonville, Mass.

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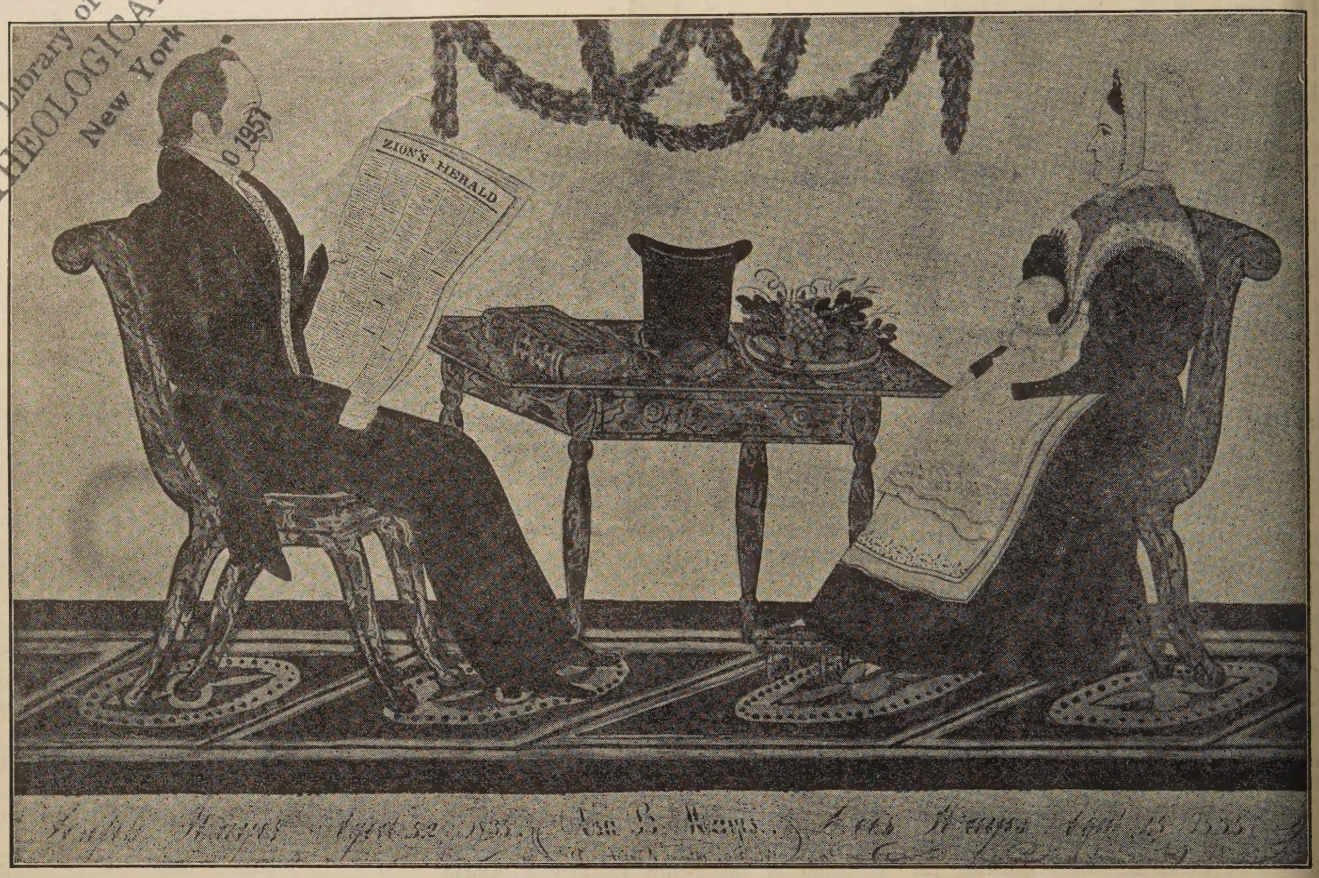
They Liked It 129 Years Ago



THEY STILL LIKE IT

The writer, during part of his time in Drew Seminary, was an assistant to the librarian of the largest theological library in our country, helping to file every religious journal in our country. We thus had the opportunity of looking over and dipping into all religious journals published in the United States, Protestant and Catholic. Since then we have become familiar with many of the leading denominational journals in our country.

We know of no other religious journal which faces the economic, social, political and moral issues of our time with the thoroughness and courage of ZIONS HERALD. This journal obviously at all times seeks the nearest available approach to truth from all sides regardless of adverse criticism or personal consequences. In a recent issue of the HERALD it is truthfully hinted that its thinking is not done by any radio commentator, daily paper, mood of the moment, local gossip, or propaganda. The ministers and members of The Methodist Church and other leading Protestant churches who are interested in the ultimate triumph of the truth in every field of political and moral endeavor, whether national or international, should support in every way possible such a journal as ZIONS HERALD. In these crucial times this nation surely needs one such religious journal.

(Rev.) LEE RALPH PHIPPS, Townville, Pa.

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